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OBSERVATIONS

MADE ON A TOUR FROM

BENGAL TO PERSIA,

IN THE YEARS 1786-7.

WITH A SHORT ACCOUNT OF

THE REMAINS

OF THE CELEBRATED

PALACE OF PERSEPOLIS;

AND OTHER INTERESTING EVENTS.

By WILLIAM FRANCKLIN,

ENSIGN ON THE HON. COMPANY'S BENGAL ESTABLISHMENT;

LATELY RETURNED FROM PERSIA.

LONDON:

PRINTED FOR T. CADELL, IN THE STRAND.

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TO THE RIGHT HONOURABLE

CHARLES EARL CORNWALLIS,

KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER,
GOVERNOR-GENERAL OF INDIA, &c. &c. &c.

THIS WORK

IS RESPECTFULLY DEDICATED,

BY

HIS LORDSHIP'S

MOST OBEDIENT, AND

MOST HUMBLE SERVANT,

CALCUTTA,
November 13, 1788.

THE AUTHOR.

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PREFACE.

THE Author of the following Pages being a ſupernumerary Officer on the Bengal Eſtabliſhment, and deſirous of employing his leiſure time, by improving himſelf in the knowledge of the Perſian language, as well as to gain information of the hiſtory and manners *of the nation*, obtained a furlough for that purpoſe; from which circumſtance theſe OBSERVATIONS aroſe.

The

The advantages he obtained during a reſidence of eight months at Shirauz, by being domeſticated with the natives, and living entirely as one in a family, will, he hopes, make this attempt acceptable to his readers, and gratify their curioſity with reſpect to many of their manners and cuſtoms, which have not heretofore been ſo fully made known by other European travellers.

The ideas contained in that part of the Work relative to the celebrated ruins of Perſepolis, aroſe to the Author as he viewed them:—a much more perfect and accurate account might have been given of them, had his ſituation afforded him

him the means of procuring the neceſſary implements, and aſſiſtance, for taking views, and meaſurements upon the ſpot.

The latter part of his Remarks, containing the Revolution at Buſſora, and the Tranſactions relative to the ſituation of Perſia from the deceaſe of Nadir Shah until the preſent year, will probably be deemed moſt intereſting to the Public, as they ſerve in ſome meaſure to fill up a chaſm in the hiſtory of Perſia from that period. This conſideration, added to the requeſt of many of his partial friends, firſt ſuggeſted to him the idea of a publication, and gave him confidence that it would prove acceptable to his country-

countrymen. Should it be ſo fortunate as to meet with their approbation, the author will deem himſelf amply repaid for the fatigue, and other inconveniencies he has experienced in the courſe of the expedition.

WILLIAM FRANCKLIN.

OBSERVATIONS

MADE ON A TOUR FROM

BENGAL to PERSIA.

In the Years 1786-7.

ON the 27th of February 1786, I embarked on board the ſhip Yarmouth, Captain Greenly commander, for Bombay, in my way to Perſia, having obtained a furlough from the Council, for three years.

On the 7th of March we left the pilot.—22d March made the land, about 12 o'clock P. M.—ran paſt our port in the night about twelve Sailed.

miles:—23d, all day nearly becalmed; anchored at ſix in the evening:—24th, at day light, made ſail; at ſeven ſaw the flag-ſtaff at Point de Galle; at twelve, went on ſhore.

Point de Galle.

Point de Galle is a ſmall fort, ſituated on the ſouth-weſt ſide of the iſland of Ceylon, belonging to the Dutch Eaſt India Company, and has a commandant and a ſmall military force; the commandant is ſubject to the orders of the governor of Columbo, the chief reſidency on the ſame iſland; the inhabitants, excepting the Dutch, are a mixture of Malabars and native Portugueſe; but great numbers of the latter, eſpecially of the lower claſs of people. There is a tolerable tavern here, the only one in the place;

the living very cheap. Here is little trade ~~at this place,~~ excepting on account of the Dutch Company. Topazes, amethyſts, and other precious ſtones, are found on the iſland of Ceylon, and brought here for ſale; but it is dangerous to purchaſe them, when ſet, without being ſkilled in thoſe commodities; the people who ſell them being very expert in making the falſe ſtones appear like true ones, by colouring them at the bottom. No kind of [illegible], nutmegs, or any other [illegible] for which this iſland is [illegible]celebrated, are to be met with at this place; nor did we, on our approach to the iſland, perceive any of thoſe odoriferous gales deſcribed by travellers, as exhaling from the cinnamon and other ſpices with

which this iſland abounds. The harbour is circular; at the entrance of it lie many rocks, juſt above the ſurface of the water, which make it very dangerous for ſtrange ſhips to go in, without a pilot; the waves beat with amazing violence againſt the fortifications. Along, and almoſt all around the harbour, are the country-houſes of the inhabitants, which have a pleaſing effect to the eye; the road to theſe, by land, is through a grove of cocoa-nut trees, which forms an agreeable ſhade. However, this place muſt be very unhealthy, as very high hills lie cloſe behind the houſes, and exhale noxious vapours both morning and evening, which make it very precarious to the inhabitants in point of health; they

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are in general ſickly, but particularly Europeans. I obſerved, in the courſe of a few hours ſtay on ſhore, ſeveral people whoſe legs were ſwelled in a moſt extraordinary manner; this the natives account for, from the badneſs of the water, and the vapours which ariſe from the adjoining hills. I have heard that the inhabitants of Malacca are liable to the ſame diſeaſe, and from ſimilar cauſes.

Fiſh is to be had here in great plenty; poultry of all kinds is very ſcarce; the fruits are chiefly plantains, pine apples, and pumple noſes; the cocoa nuts are alſo in great plenty and very good; the bread is tolerable, but the butter execrable, it being little better than

train oil; and indeed this is the caſe in all the Dutch ſettlements, and moſt other foreign ones, the French and Engliſh excepted.—We ſlept on ſhore that night; and, not being able to ſell any part of the cargo, the next morning went on board, and ſailed immediately.—On the 29th ſaw the land a little to the eaſtward of Cape Comorin, and the 31ſt of March came to anchor in the roads of Anjengo, where we found the Company's ſhip the Duke of Montroſe, waiting for a cargo of pepper.—On the 1ſt of April went on ſhore at day-light, and returned on board in the evening.

Anjengo. Anjengo is a ſmall fort and Engliſh reſidency, the firſt that you arrive at upon the Malabar coaſt from Cape

Cape Comorin: the inhabitants are Malabars and native Portugueſe, mixed. It is reported to be one of the firſt places in India for intelligence, and the Engliſh have received great ſervice from it in that reſpect during the late war; it would be ſtill more advantageous if the road to Europe by way of Suez was open, but that has been for ſome time ſhut up, on account of ſome unhappy differences. At Anjengo there is a poſt to ſeveral parts of India; this is but lately eſtabliſhed.—On the 2d of April, ſailed; 6th, ſaw a ſhip at anchor in Cocheen roads, which we could not enter, being driven off by the moſt violent gale of wind I ever experienced; it laſted ſix and thirty hours without ceſſation, the ſea running moun-

tains high. Fortunately, the ſhip received no damage, excepting the loſs of the main yard, which was broken in two. On the 8th we found ourſelves, by obſervation, to the northward of our port: on the 9th, came to anchor in Cocheen roads, and went on ſhore immediately.

Cocheen.

Cocheen is a large ſettlement belonging to the Dutch Eaſt India Company. It is very populous, and a place of great trade; the inhabitants are a mixture of a variety of Eaſtern nations, being compoſed of Malabars, Armenians, Perſians, Arabians, Jews, Indians, and native Portugueſe. The Jews occupy a whole village, a little to the weſtward of the town; they live ſeparate from the

the reſt of the inhabitants: I went into ſeveral of their houſes, and could not help obſerving, in this people, a ſtriking peculiarity of features, different from any I had ever ſeen; a reſemblance ſeemed to run through the whole, as if they were all of one family: they ſeldom or ever marry out of their own tribe, by which the likeneſs is preſerved, from father to ſon, for a long time. I am told there is the ſame ſimilarity of features to be obſerved amongſt the Jews of Amſterdam in Holland, and other parts of Europe. This certainly ſerves to diſtinguiſh them more as an original people than any other. They have a good ſynagogue here, and are leſs oppreſſed, and have more liberty, than in moſt other parts of the Eaſt. The rajah

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of Cocheen reſides here, but lives in an indifferent ſtate, being ſo much oppreſſed by the nabob Tippoo on the one hand, and the Dutch on the other, as to have little or nothing left for himſelf. He is a Gentoo. Cocheen, in former times, was a place of conſiderable celebrity, and was one of the places pitched upon by the firſt Portugueſe ſettlers in the Eaſt, after the diſcovery of the paſſage round the Cape of Good Hope by Vaſco de Gama; but that people have now very little left of the vaſt wealth and power they formerly enjoyed; a revolution of three centuries has reduced them below mediocrity in the general ſcale of European adventurers. The fort is a very large one, and very well fortified on the land ſide; towards

wards the ſea not ſo well, but it is ſecured by a very dangerous bar, which will not admit of ſhips coming nearer the ſhore than three or four miles. There are ſome regular Dutch troops in the garriſon, and a few native militia; there was alſo here part of a French regiment, which the Dutch borrowed during the late war. Proviſions of every kind are to be had here in the greateſt plenty. The 10th ſailed; on the 15th, we came to anchor in Tellicherry roads; 16th, having received a very polite invitation from my friend and ſchool-fellow Mr. Ince, I went on ſhore, and ſpent ſeveral very pleaſant days with him. Tellicherry.

Among other places I ſaw in and about Tellicherry, I had a view

view of the fortifications, or rather of the regular lines drawn round Tellicherry, for the defence of the place againſt the Nabob Hyder Ali, during the late war. Theſe lines are exceedingly ſtrong; they take in a ſpace of about three miles and a half in circumference, and are well defended by batteries and redoubts; a river runs parallel to the weſtern angle, which breaking off from thence runs among the hills: here the Engliſh troops ſuſtained a ſevere ſiege for ſeveral years, againſt the army of Hyder, under the command of Sadik Khan; however, on the arrival of Major Abingdon with a reinforcement from the Bombay ſettlement, the garriſon made a moſt ſpirited and ſucceſsful ſally, in which having defeated the enemy

and

and killed great numbers of them, they at length compelled them to raiſe the ſiege; obtaining, at the ſame time, a conſiderable booty of horſes, tents, and elephants. The General of the enemy was dangerouſly wounded and taken priſoner, and died a few days after, of that and a broken heart, at Tellicherry. I am informed that if he had lived and returned to the preſence, he would have been caſhiered, as the Nabob Hyder had ſet his heart on the reduction of the place. He lies buried cloſe to the fort of Tellicherry; a tomb has been erected to him, in which lamps are continually burning, which many Muſſulmen viſit out of reſpect to the memory of the deceaſed. The lines in ſome parts appear rather

out

out of order, as they have not been thoroughly repaired ſince the ſiege of the place, and I am inclined to think a great number of troops would be requiſite for their defence againſt a reſolute enemy, owing to their great extent; they are now repairing throughout, as the government entertain an idea of the importance of the place, which is certainly conſiderable, in caſe of a war with Hyder, as by his being in poſſeſſion of it he might greatly injure the other ſettlements of the Engliſh on the Malabar Coaſt.

The garriſon of Tellicherry conſiſts generally, in time of peace, of one battalion of ſepoys, a company of artillery, and ſometimes a company of European infantry; they are

are alſo able to raiſe about three thouſand native militia. The view of the country round Tellicherry is very pleaſant, conſiſting of irregular hills and vallies. The boundaries of the Engliſh are terminated by the oppoſite ſide of the river, and at a very little diſtance is a ſtrong fortreſs of the Nabob Hyder; if the lines were once to be forced, the place would ſoon fall, the fort of Tellicherry itſelf having no kind of defence. Tellicherry is eſteemed by all who reſide there, to be one of the healthieſt places in India, Europeans ſeldom dying there; it is alſo much reſorted to by convaleſcents: the ſea produces plenty of very fine oyſters, and proviſions of all kinds are to be had in abundance.

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I obſerved, in the Company's garden, the pepper vine, which grows in a curious manner, and ſomething ſimilar to the grape; the pepper on it, when fit to gather, appears in ſmall bunches; it is in ſize ſomething larger than the head of a ſmall pea; the pepper, however, for the Company's ſhips cargoes, is brought from ſome diſtance in the country. Tellicherry alſo produces the coffee tree.

On the 28th in the evening we ſailed, and on the 29th we anchored in the roads of Goa, off the Fort Alguarda.

Goa. Goa is a large city, and was once populous; it is the capital of the Portugueſe ſettlements on this ſide the

the Cape of Good Hope; it is the reſidence of a Captain General ſent from Portugal, who lives in great ſplendour. The city ſtands upon the banks of a river of the ſame name, about twelve miles diſtant from the entrance of the harbour: the view up this river is truly delightful, the banks on either ſide are adorned with churches, and country ſeats of the Portugueſe, interſperſed with groves and vallies; the river has ſeveral pleaſing openings as it winds along, its banks are low, but the hills behind riſe to an amazing height, and add grandeur to the ſpectacle, greatly tending alſo to beautify the proſpect. The city of Goa itſelf is adorned with many fine churches, magnificently decorated; and has

ſeveral handſome convents; the church of Saint Auguſtine is a noble ſtructure, and is adorned in the inſide by many fine pictures; it ſtands on the top of a hill, from whence you have an extenſive view of the city and adjacent country: it is a circumſtance that has always been obſerved, and very juſtly, that the Portugueſe have ever choſen the ſpots for their convents and churches in the moſt delightful ſituations. I have obſerved it in the Brazils, and the inhabitants of Goa have by no means failed in attention to this point, all their public buildings being well ſituated. The body of this church is ſpacious, and the grand altar-piece finiſhed in the moſt elegant ſtyle. The building of the choir is of Gothic archi-

architecture, and therefore of antiquity. This church has a convent adjoining to it, in which live a ſet of religious monks, of the order of St. Auguſtine: ſome of the brothers of this convent have given popes and cardinals to the Roman See, as appears by their portraits which are hung up in a neat chapel dedicated to St. Auguſtine, the patron of the order. Adjoining to this church is a convent of religious women, who have taken the veil, and are therefore prohibited from all kind of intercourſe with the world: theſe chiefly conſiſt of the daughters and nieces of the Portugueſe inhabitants of the place; and a ſum of money is generally given with them, on their entrance into the convent. A little lower, on the

declivity of the hill, ſtands another church, dedicated to the Bon Jeſus, in which is the chapel of Saint Franciſco de Xaviere, whoſe tomb it contains: this chapel is a moſt ſuperb and magnificent place; the tomb of the ſaint is entirely of fine black marble, brought from Liſbon; on the four ſides of it the principal actions of the life of the Saint are moſt elegantly carved in baſſo relievo; theſe repreſent his converting the different nations to the Catholic faith: the figures are done to the life, and moſt admirably executed: it extends to the top in a pyramidical form, which terminates with a coronet of mother-of-pearl. On the ſides of this chapel are excellent paintings, done by Italian maſters; the ſubjects chiefly from

Tomb of St. Franciſco de Xaviere.

from ſcripture. This tomb, and the chapel appertaining to it, muſt have coſt an immenſe ſum of money; the Portugueſe juſtly eſteem it the greateſt rarity in the place. In the valley below is another convent for young ladies who have not taken the veil; out of this convent the Portugueſe and others who go there may marry: ſome of the ladies have ſmall portions, others none. As far as I could learn, the ceremony obſerved on taking out one of theſe ladies is as follows: When a gentleman, after viſiting often at the grate, ſhall have choſen one to whom he wiſhes to pay his addreſſes, an exchange of rings between the parties is firſt made; after which the lover is permitted to viſit his miſtreſs in the

convent, in the preſence of one of the matrons; then if he ſtill holds his purpoſe, he is obliged to make a ſolemn promiſe of marriage, in the preſence of the archbiſhop of the place; which being done, he may take her away whenever he pleaſes: after which the archbiſhop marries them. It is, however, to be obſerved, that the lover, whoever he is, muſt firſt make profeſſion of the Roman Catholic perſuaſion, otherwiſe no connection would be allowed. I ſaw three of the young ladies, who were really fine girls, and could not help making ſome reflections on their unhappy ſituation; ſhut up in a wretched convent, where they muſt pine away their youth, unleſs capricious chance ſhould befriend

them in the appearance of a huſband: and being deprived of the company of men, for whom they were formed to grace ſociety and create affection, they muſt, if capable of reflection, think themſelves moſt unhappy.

The Captain-General of Goa is alſo Commander in Chief of all the Portugueſe forces in the Eaſt Indies. They have here two regiments of European infantry, three legions of ſepoys, three troops of native light horſe, and a militia; in all, about five thouſand men. Goa is at preſent on the decline, and in little or no eſtimation with the country powers; indeed their bigotry and ſuperſtitious attachment to their faith is ſo general, that the

Force at Goa.

inhabitants, formerly populous, are now reduced to a few thinly inhabited villages; the chief part of whom have been baptized; for they will not ſuffer any Muſſulman or Gentoo to live within the precincts of the city; and theſe few are unable to carry on the huſbandry or manufactures of the country. The court of Portugal is obliged to ſend out annually a very large ſum of money, to defray the current expences of the government; which money is generally ſwallowed up by the convents and ſoldiery. If other meaſures are not purſued, Goa muſt, in a very few years, ſink to nothing: though it is evident that the internal decay of the government has been occaſioned by the oppreſſion and bigotry of the prieſts,

prieſts, and the expulſion of ſo many uſeful hands; yet the court of Portugal cannot be prevailed upon to alter its meaſures, although the flouriſhing ſituation of the Engliſh and other European ſettlements (and of which one cauſe is certainly the mild and tolerant principles adhered to in points of religion, provided it interferes not with the affairs of government) is continually before their eyes. The Nabob Tippo has lately ſhewn an inclination to attack them, but was ſuddenly called off by the Marratas: the Portugueſe much fear he will return; and ſhould he, there is little doubt but that the place will ſurrender to him. The glorious times of Albuquerque are now no more; power and wealth have

have long ſince taken their flight from the diſcoverers of the Eaſt! There was formerly an inquiſition at this place, but it is now aboliſhed; the building ſtill remains, and by its black outſide appears a fit emblem of the cruel and bloody tranſactions that paſſed within its walls! Proviſions are to be had at this place in great plenty and perfection; the Captain General lives in great ſtate; he is a well-bred man, and fond of the company of the Engliſh, whom he treats with great hoſpitality.—24th, ſailed; May 13th ſaw the light-houſe at Bombay, about nine in the morning.

Bombay. The iſland of Bombay is in the poſſeſſion of the Engliſh Eaſt India Com-

Company; it is ſituated on the Coaſt of Conkan, in Lat. 19 North, and Long. 72. 38. Eaſt; it was granted, as part of the marriage portion with the Infanta of Portugal, to Charles II. The harbour is capable of containing three hundred ſail of ſhips, with the greateſt ſafety: there is alſo a moſt excellent dock, in which ſhips of his Majeſty's ſquadron, and others, are repaired, refitted, and completely equipped for ſea. They build alſo here all ſorts of veſſels; and the workmen in the yard are very ingenious and dexterous, not yielding to our beſt ſhip-wrights in England. This iſland is very beautiful, and as populous for its ſize as any in the world; merchants and others coming to ſettle here from the different

parts

parts of the Deckan, Malabar, and Coromandel; as well as the Guzerat country: amongſt thoſe of the latter place, are many Perſee families; theſe are deſcended from the remains of the ancient Gubres, or worſhippers of fire: moſt of the country merchants, as well as the menial ſervants of the iſland, are of this faith. They are very rich, and have in their hands the management of all mercantile affairs. Their religion, as far as I could gain any information, is much corrupted from the ancient worſhip; they acknowledge that ſeveral Hindoo forms and ceremonies have crept in amongſt them, probably in compliance to the natives, in order to conciliate their affections. I have heard it obſerved, however, that the

the Hindoo religion does, in itſelf, bear ſome analogy to the ancient Perſian worſhip: it ſeems their ſacred book, the Zend, which is ſaid to have been written by their celebrated prophet Zerduſht (called by us Zoroaſter), is at preſent only a copy of a few centuries; which muſt, of courſe, invalidate its authenticity; as that prophet, according to the Perſian hiſtorians, lived more than three thouſand years ago; and indeed it is an indiſputable fact, that what religious books were in being at the time of the Grecian conqueſts of that country, were carefully collected and burnt, by the expreſs orders of Alexander, and were totally deſtroyed at the ſubſequent conqueſts of that country by the Saracens: at which period alſo

The Perſee

alſo happened the introduction of the Mahomedan religion. By theſe means their religion and language underwent a total change, the very traces of both which have long ſince diſappeared, as is evident by the many fruitleſs efforts made to decypher thoſe inſcriptions ſtill diſcernible on the walls of Perſepolis, bearing not the leaſt analogy to any character now exiſting. Hence it may be inferred, that what is now given as the ancient character and language of this celebrated people, is no more than an invention of a later date, and there remains not a probability that their real Zend will ever be known. The iſland of Bombay is about eight miles in length, and twenty in circumference: the moſt remarkable

able natural curioſity the iſland produces is a ſmall fiſh; this fiſh, according to the deſcription of a gentleman who has ſeen it, and from whom I received my information, is in form ſomewhat like a muſcle, about four inches long, and has upon the top of its back, and near the head, a ſmall valve, on the opening of which you diſcover a liquor of a ſtrong purple colour, which, when dropped on a piece of cloth, retains the hue. It is found chiefly in the months of September and October; and it is obſerved the female fiſh has not this valve, which diſtinguiſhes the ſexes. It is not improbable to ſuppoſe that this fiſh is of the ſame nature as the ancient Murex or ſhell fiſh, by which the Romans attained

attained the art of dyeing to ſuch perfection; and is ſimilar to that found formerly on the coaſts of Tyre. The Company's forces at this Preſidency conſiſt of eight battalions of ſepoys, a regiment of European infantry, and a corps of European artillery and engineers. During the late long and very ſevere war, the Bombay troops have diſtinguiſhed themſelves in a peculiar manner, and the campaign of Bedanore, and the ſieges of Tellicherry and Mangalore, will long remain teſtimonials of high military abilities, as well as of their bravery and patience under ſevere duty. The breed of ſheep on this iſland is very indifferent, and all the neceſſaries of life are much dearer than in any other part of India.

India. A work on this iſland is worthy of obſervation; it is a cauſeway on the ſouthern part, about a mile in length, and forty feet in breadth, eight of which on each ſide are of ſolid ſtone; the remainder in the centre is filled up with earth, a cement of clay, and other materials; the whole forming ſuch a body as will endure for many ages. This work keeps up the communication with the other parts of the iſland during the ſeaſon of the Monſoon, which would otherwiſe overflow it, and cauſe infinite damage.

Dec. 13th, after being detained ſeven months at this iſland, for want of a paſſage, I at length embarked on board an Arabian ſhip,

bound for Buſſora, in company with Captain Mitchell and Lieuts. James and Curry, of the Madras military eſtabliſhment, who were on their way to Europe over land. We had on board an exact epitome of Aſia, being a collection of Armenians, Perſians, Arabians, Ethiopians, Jews, Greeks, and Indians, who created as much confuſion of tongues as at the building of the tower of Babel. On the 24th, in the evening, we ſaw Cape Roſalgate; and on the 1ſt of January, 1787, came to anchor in the harbour of Muſcat: the entrance into this harbour is truly pictureſque; it has a bold ſhore, with a range of high mountains extending about ſixty miles in length from Cape Roſalgate (which is oppoſite the

the Scindian Gulph), to Muſcat, and forms a very grand natural proſpect; the ruggedneſs of the rocks marking very characteriſtically the country of Arabia. The inner harbour is guarded by two forts, very indifferently ſituated. Muſcat itſelf is a place of conſiderable trade, as well with the Arabian and Perſian Gulphs, as with Surat, Bombay, and the Coaſts of Malabar and Coromandel. The town, as is uſual in moſt Eaſtern countries, is badly built, and the ſtreets very narrow; they have, however, a good and well furniſhed bazar, roofed at the top; the ſtreets croſs each other at right angles, and to each is allotted its particular merchandiſe for ſale. Muſcat lies in lat. 23. 15. N. oppo-

ſite to the Gulph of Ormuz, and is governed by an Imaum, or independent prince, over the province of Oman, of which Muſcat is the capital. This province of Oman is a part of Yemen, or Arabia Felix; the Imaum reſides at a diſtance of two days journey inland, where he lives in ſplendour; his Vakeel Sheick Khulfaun received us with great civility. The whole country round this place is one continued ſolid rock, without a blade of graſs, or any kind of verdure to be ſeen; but this barrenneſs the natives affirm to be amply recompenſed by the fertility and beauty of the inland country; as indeed it ought to be. The reflection of the ſun from theſe rocks muſt neceſſarily cauſe intenſe and almoſt inſupportable heats,

which during the ſummer ſeaſon are ſo great, that all the natives, who are able, retire inland as ſoon as they commence; this, added to the fatal effects of the ſmall-pox, for which they have no cure, being ignorant of the application of medicine, cauſes the people in general to be afflicted with diſorders in their eyes; ſo much ſo, that you ſcarcely meet one perſon out of three, who has not viſibly ſuffered from either of the cauſes above mentioned.—Several Gentoo merchants reſide here, for the convenience of trade; alſo a broker on the behalf of the Engliſh Eaſt India Company; but the government will not admit (though often urged to it) of any European factory being eſtabliſhed. The police in Muſcat is

excellent.—On the 25th of January, Captain James Mitchell, our fellow-paſſenger, died, to the great grief of us all: we interred him the ſame day, on ſhore, at Muſcat; a Dutch ſhip lying in the harbour, commanded by Captain Stewart, ſaluted the corpſe on going on ſhore with nine guns, as did alſo an Engliſh ſnow, there at the ſame time. His funeral was as decently conducted as circumſtances would admit, and every attention poſſible was paid to his remains. On the 26th we ſailed for Buſſora. On the 4th of February, we alſo loſt Lieutenant Thomas James, another of our companions; whoſe body we committed to the deep. Shortly after, Mr. Curry and myſelf, who were the only two remaining, fell ſick of violent fevers, which

which laſted near a month, and reduced us ſo much, that we had reaſon to expect the ſame fate. On the 28th of February, arrived at Abu Shehr. Lieutenant Curry and myſelf went on ſhore, where we were received by Mr. Galley, the Company's reſident at that place. Abu Shehr is a ſmall ſea-port town on the coaſt of Perſia, and is under the government of a Sheick, who is tributary to Shirauz. The Engliſh Eaſt India Company have a factory here, but I believe little buſineſs is carried on, owing to the ruinous ſtate of Perſia; caravans come frequently to this place from Shirauz, and bring the commodities of that city, which are exported to different parts of India. On the 9th of March, my good friend,

Abu Shehr.

Lieutenant Curry, quitted me, and proceeded to Buſſora: our parting was painful to us, as we had lately experienced many trying ſcenes together, which cemented our friendſhip; but our ſeparate deſtinations made it neceſſary.—An opportunity offering ſhortly afterwards of proceeding to Shirauz, I eagerly embraced it, although not yet quite recovered from my fever, and accordingly determined to ſet out with a cafila or caravan, juſt then on the point of departure. On the 15th of March, I left Abu Shehr: our cafila conſiſted of about thirty mules, and twenty or thirty horſes; theſe and camels being the only mode of travelling made uſe of in this country: our firſt day's march was about four

Set out for Shirauz.

four furſengs, or ſixteen Engliſh miles; the road at ſetting out lay over a barren plain, but the latter part of the way coming to ſome verdure, we halted at a place called Checanduck. The Perſian furſeng is the παρασανγα *Paraſanga* of the Greeks, and is equal in meaſurement to nearly four Engliſh miles. The 16th, we travelled four furſengs, the moſt part in the night, and arrived about eight o'clock in the morning, near Berazgoon, a conſiderable and populous village, ſurrounded by a brick wall, and flanked with turrets; under the dominion, and dependent of, Shirauz.—Halted that day and the next, for the purpoſe of ſhoeing the horſes and mules belonging to the cafila, preparatory to our aſcending the moun-

mountains, which we were now approaching. 18th, Moved at four in the morning, and about eight encamped near the village of Dowlakie, diſtance three furſengs. 19th, Moved at four in the morning, and a little after ſix entered the narrow paſs which is the road to the four mountains, and is exceedingly difficult, from the great number of looſe ſtones. At nine encamped at ſome diſtance on the other ſide of the village of Dowlakie, at the foot of the firſt mountain. We reckoned this day's journey three furſengs. The heat of theſe three laſt days was exceſſive; but they told me it would ſoon be changed to a piercing cold. 20th, Marched at four in the morning, and began

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to aſcend the firſt mountain, which is very high, and the road almoſt impaſſable, from the vaſt number of large looſe ſtones that had fallen down on each ſide in the way: near two miles of the latter part of the aſcent is almoſt perpendicular, and ſo very narrow as only to admit of one perſon or beaſt of burden paſſing at a time: the ſcene was truly diſagreeable and even dangerous, from the ſteep precipices, and frequent ſlipping and falling of the horſes and mules; our only means of ſafety on one ſide depending on a ſmall parapet wall, about three feet high; on the other the mountain towering up into the clouds ſtrikes the beholder with an awful dread; a broad and rapid river runs at the bottom, which by its roaring adds

adds to the terrific grandeur of the ſcene. Having at length attained the ſummit, we were ſurpriſed by the appearance of a level extenſive plain; whereas, after climbing ſuch a height, we might naturally have expected a deſcent. This plain is about four furſengs, or ſixteen miles, in extent; it is ſituated between the mountains, and abounds in game, particularly the red-legged partridge, which we ſaw in great abundance.—A little after nine we encamped at the village of Khiſht; we here began to experience a ſenſible alteration in the weather. At Dowlakie, in the valley below, we were almoſt ſcorched to death with heat; whereas the air on the top of this mountain, and the plain of Khiſht, is very ſharp and piercing;

diſtance

diſtance three furſengs. 21ſt, Being the Perſian feſtival of the Nooroze, or New Year's Day, we halted. In the ancient times of Perſia this day uſed to be celebrated with great joy and feſtivity throughout the empire, and has ſince been kept as ſuch under the Mahomedan government. The people of the cafila made themſelves as merry as their circumſtances would admit of; and although in general the food of theſe people is no more than a few dates and butter-milk, yet on this occaſion, the Cheharwadar, or maſter of the cafila, ſent to the neighbouring village, and procured ſome mutton, which he gave to his men, and partook with them of a comfortable pilau. 22d, Moved at four in the morning; about ſix aſcended

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the ſecond mountain, which is ſtill higher than the former, but the road not ſo dangerous: we arrived, about nine, at the village of Comarige: at this place the Rah Dar, or toll-gatherer, demanded *one toman* (about thirteen rupees), as a toll, although the cuſtom for every paſſenger, whether European, Jew, or Armenian, is only one piaſtre, which is equal to one rupee. He alleged that I was a Feringy (Chriſtian), and therefore ought to pay more: as I had no reſource, I ſhould have been obliged to comply, had not the maſter of the cafila oppoſed the impoſition, and threatened to complain on our arrival at Shirauz; on which the toll-gatherer deſiſted. This day we travelled three furſengs. 23d, Moved at four in the morning; about

about nine arrived at the city of Kazeroon, diſtance five furſengs. 24th, Proceeded at five, and at half paſt eight arrived at the foot of the third mountain, ſituated on the confine of the plain, where the city of Kazeroon is built; diſtance three furſengs. 25th, Moved at four in the morning, and began to aſcend the third mountain, which although not ſo high and ſteep as the two former, yet is ſufficiently ſo to make the aſcent uneaſy and difficult; a great part of the road on one ſide is made of maſons work entirely, the materials hewn out of the mountain: it has a parapet wall of about three feet high, like the former: its aſcent is winding. About eight o'clock we arrived in a moſt delightful valley, by an eaſy and gentle

gentle deſcent; entirely covered with a ſpecies of the oak and birch, which being ſituated between two high mountains, is extremely pleaſant; the air began now to be piercing cold, and we perceived the ſnow lying very thick on the mountain before us, which we were to paſs the next day; proceeded on through the valley, and encamped about nine o'clock at the foot of the fourth and laſt mountain, in our journey to Shirauz; diſtance travelled this day three furſengs. 26th, Marched at two in the morning, and began to aſcend the mountain, which the Perſians call the Peera Zun, or the old woman, by way of diſtinction. This is higher than all the former, and near twelve miles in length; we were near five hours

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in gaining the ſummit, when a proſpect opened to our ſight, ſcarcely to be equalled in beauty, nor can imagination well conceive a more delightful one; although we beheld it whilſt the ruggedneſs of winter was not yet well worn off, ſtill the great quantity of wood on its ſide denoted it to be a moſt delightful place for a ſummer reſidence; the view from the top is moſt ſtrikingly romantic, the three preceding mountains ſeeming beneath your feet; the ſummit is covered with ſnow, and in many places where the rain had fallen, was ice of conſiderable thickneſs. Below, on each ſide, we beheld the vallies all opening to the beauties of ſpring, well watered by running ſtreams, the great lake on the plain of Kazeroon

zeroon appearing in its full extent. I cannot but confeſs, that the fatigues of the former part of the way were amply made up by the delightfulneſs of this proſpect, the ſharp clear air giving an increaſe of cheerfulneſs and hilarity to my ſpirits. By a ſteep deſcent we gained the plain below in about half an hour, and at nine o'clock encamped near the village of Deſterjin.—This day we travelled four furſengs and a half. 27th, Moved at four in the morning; at a little after eight, arrived at the village of Khoon Zineoon: near this village runs a very pleaſant river, which extends to Shirauz. Mr. Niebuhr has laid this down as the *Rodheunq*, probably from the people who gave him his information, calling it *Rood Khoona*, as that

that name in Perſian implies a ſtream, or river; the natives of the place mentioning it by the appellation of Rood Khoóna Zineoon, or the river of Zineoon. 28th, Moved off at four, and at half paſt nine arrived at a caravanſerai in ruins, near the village of Chinar Rehadàr. This day we travelled four furſengs. 29th, Moved a little after five, and at nine arrived in ſafety, by the bleſſing of God, at the city of Shirauz, the place of my deſtination, four furſengs.

Shirauz, the capital of Farſiſtàn, or Perſia Proper, is ſituated in a valley of great extent and ſurpriſing fertility; this valley is twenty-ſix miles in length, and twelve in breadth, and is ſurrounded on all Shirauz.

ſides by very high mountains: it lies, according to Mr. Niebuhr, in Latitude. 29° 30′ 31″, about a hundred and ninety-ſix miles to the North Eaſt of Abu Shehr. The purity of the air of this place has at all times been celebrated, and with great juſtice. The city in circumference is one furſeng and ſixty meaſured paces; the fortifications, conſidering the country, are tolerably good; a wall extends quite round the city, five and twenty feet high, and ten thick, with round towers at the diſtance of eighty paces from each other. Shirauz has a moſt excellent dry ditch around it, the work of the late Vakeel Kerim Khan; it is ſixty feet in depth, and twenty in breadth, and would alone, excluſive of the other works, enable the

the city to hold out a long time againſt any power in Perſia, where artillery is but little known, and leſs uſed. The city of Shirauz has ſix gates, of which the following are the names: 1ſt, Derwaza Bàg Shàh; 2d, Derwaza Shah Meerza Hamza; 3d, Derwaza Sadi, ſo called from its leading to the tomb of that celebrated poet; 4th, Derwaza Cuſſub Khàna, adjoining to the fleſh-market; 5th, Derwaza Shadaïe; 6th, Derwaza Kazeroon, leading to that city: each of theſe gates has an appointed guard allotted to it, of one hundred men; and four Khans or officers, who every morning and evening attend at the citadel in order to pay their compliments to the Khan, or in his abſence to the Beglerbeg. It is the duty of theſe

guards to prevent all perſons departing from the city who have not permiſſion ſo to do; and if any perſon, obnoxious to government, eſcapes, the officer's head anſwers for it. I was frequently ſtopped by them in going out, before I obtained an order from the government to have free egreſs and regreſs whenever I pleaſed. The gates of the city are ſhut at ſunſet, and opened at ſunriſe, during which periods no perſon is permitted to paſs in or out.

The Citadel. Within the city, at the upper end, neareſt to the gate Bàg Shàh, ſtands the Citadel, which is built of burnt brick, and is a ſquare of eighty yards circumference, flanked with round towers, and encompaſſed with

with a dry foſſe of the ſame breadth and depth as that of the city; this is called by the Perſians *the Ark, and is alſo the work of Kerim Khan; here Jaàfar Khan, the preſent poſſeſſor of Shirauz, reſides; it alſo ſerves occaſionally as a ſtate priſon. At the door of the Ark is a painting, done in very lively colours, repreſenting the combat between the celebrated Perſian hero Roſtum, and Deeb Sifeed, or the White Demon. The ſtory is taken from Ferdouſi's Shah Nama, and the figures are at full length, but ill proportioned. Oppoſite to the citadel, in a large handſome ſquare, is a gallery where the Khan's muſic, conſiſting of trumpets, kettle drums, and other inſtruments, plays regularly at ſunriſe and ſunſet.

When the Khan is in camp, or on a journey, theſe are always placed in a tent near him: one ſide of this ſquare leads to the Dewàn Khàn, or chamber of audience, and the other opens into a ſtreet which leads up to the great moſque. The Dewàn Khàna is a very handſome building, ſituated at the upper end of a large garden, to which you are conducted through an avenue, planted on each ſide with the Perſian Chinar tree, a ſpecies of the ſycamore.

Chamber of Audience.

This chamber is a large building, of an oblong form, with an open front; the inſide, about one-third up the wall, is lined with white marble from Tauris, and the ceiling and other parts are ornamented with a beautiful gold enamelled work, in imitation of the Lapis Lazuli;

Lazuli: there are ſeveral pictures in it; two of which, repreſenting the late Vakeel Kerim Khan, and his eldeſt ſon Abul Futtah Khan, are tolerably well executed; and I was told by the natives that they were good reſemblances. In front there are three handſome fountains, with ſtone baſons, which are conſtantly playing. In the great ſquare before the Citadel is the Tope Khàna, or park of artillery: it conſiſts of ſeveral pieces of cannon mounted on bad carriages, moſt of the guns (which are Spaniſh and Portugueſe, excepting two Engliſh twenty-four pounders) are ſo dreadfully honeycombed, that they would certainly burſt on the firſt diſcharge. Artillery.

Shirauz

The Bazars.

Shirauz has many good bazars and caravanſerais: that diſtinguiſhed by the appellation of the Vakeel's bazar (ſo called from its being built by Kerim Khan), is by far the handſomeſt; it is a long ſtreet, extending about a quarter of a mile, built entirely of brick, and roofed ſomething in the ſtyle of the Piazzas in Covent Garden; it is lofty and well made; on each ſide are the ſhops of the tradeſmen, merchants, and others, in which are expoſed for ſale a variety of goods of all kinds: theſe ſhops are the property of the Khan, and are rented to the merchants at a very eaſy monthly rate. Leading out of this bazar is a ſpacious caravanſerai, of an octagon form, built of brick; the entrance through a hand-

handſome arched gate-way: in the centre is a place for the baggage and merchandiſe, and on the ſides above and below commodious apartments for the merchants and travellers; theſe are alſo rented at a moderate monthly ſum. About the centre of the above-mentioned bazar is another ſpacious caravanſerai, of a ſquare form, the front of which is ornamented with a blue and white enamelled work, in order to repreſent China ware, and has a pleaſing effect to the eye. This building is larger than the former, and is chiefly reſorted to by Armenian and other Chriſtian merchants; there are beſides ſeparate bazars in Shirauz, for the different companies of artificers, ſuch as goldſmiths, workers of tin, dyers,

ers, carpenters, joiners, hatters, and ſhoemakers; theſe conſiſt of long ſtreets, built very regularly, and roofed.

The Jews at Shirauz have a quarter of the city allotted to themſelves, for which they pay a conſiderable tax to government, and are obliged to make frequent preſents: theſe people are more odious to the Perſians than thoſe of any other faith; and every opportunity is taken to oppreſs and extort money from them; the very boys in the ſtreet being accuſtomed to beat and inſult them, of which treatment they dare not complain. The Indians have a caravanſerai allowed them in another quarter of the city, for which they are alſo under contribution.

tribution. There is a mint at Shirauz where money is coined in the name of Jaafar Khan, the preſent poſſeſſor, the proceſs of which is very ſimple, like moſt in other places of the Eaſt, the gold or ſilver being laid in a dye fitted for the purpoſe, and ſtruck with a large hammer, which completes the operation. Here alſo the public Seràfs (or money-changers) ſet and regulate the exchange of gold and ſilver.

Shirauz is adorned with many fine moſques, particularly that built by the late Kerim Khan, which is a noble one: being very well diſguiſed in my Perſian dreſs, I had an opportunity of entering the building unobſerved; it is of a ſquare

Moſque of Kerim Khan,

ſquare form; in the centre is a ſtone reſervoir of water, made for performing the neceſſary ablutions or waſhings, previous to prayer; on the four ſides of the building are arched apartments allotted for devotions, ſome of the fronts of which are covered with China tiles; but Kerim Khan dying before the work was completed, the remainder has been made up with a blue and white enamelled work of the kind before deſcribed. Within the apartments, on the walls, on each ſide, are engraved various ſentences from the Koràn, in the Nuſkhi character; and at the upper end of the ſquare, is a large dome with a cupola at top, which is the particular place appropriated for the devotion of the Vakeel; this is lined throughout

cut with white marble, ornamented with the curious blue and gold artificial lapis lazuli, and has three large ſilver lamps ſuſpended from the roof of the dome: here mullahs or prieſts are conſtantly employed in reading the Koran. This moſque has very good detached apartments, with places for ablutions and other religious ceremonies; at a little diſtance, on the outſide, the late Vakeel had laid the foundation for a range of very handſome buildings, which he deſigned to have been occupied by mullahs, derviſhes, and other religious men; but, dying before the work was brought to perfection, the troubles in Perſia ſince that period have prevented any other perſons from finiſhing them, and in this imperfect

fect ſtate they remain at preſent, much to be regretted; as it would have added greatly to the beauty of the whole. In the centre of the city is another moſque, which the Perſians call the Musjídí Noò, or the new moſque; but its date is nearly coeval with the city itſelf, at leaſt ſince it has been inhabited by Mahomedans: it is a ſquare building of a noble ſize, and has apartments for prayer on each ſide; in them are many inſcriptions in the old Cufick character, which of themſelves denote the antiquity of the place; in the centre of the ſquare is a large terrace, on which the Perſians perform their devotions both morning and evening; this terrace is capable of containing upwards of two hundred perſons,

The Musjídí Noò.

ſons, and is built of ſtone, raiſed two feet and a half high from the ground; there are here two very large cypreſs trees of an extraordinary height, which the Perſians affirm to have ſtood the amazing length of ſix hundred years: they are called Aàſhuk Maàſhùka, or the lover and his miſtreſs, and are held by the people in great veneration. The moſque has a garden adjoining to it, and places neceſſary for performing ablutions.—In another quarter of the city is a ſquare building of a very large ſize, formerly a college of conſiderable note, where the arts and ſciences were taught; and is the ſame as that mentioned by Sir John Chardin, who viſited this city in the laſt century. It is now, however, decaying very faſt, but

there are ſtill mullahs and religious men reſiding in it; at preſent it goes by the name of Mudruſſa Khan, or the Khan's college; but literature and the ſciences have long ſince been neglected at Shirauz, and the preſent ſituation of the country does not ſeem to promiſe a ſpeedy revival.

The Zoòr Khàna.

There are places in Shirauz diſtinguiſhed by the name of Zoòr Khàna, the houſe of ſtrength or exerciſe; to which the Perſians reſort for the ſake of exerciſing themſelves. Theſe houſes conſiſt of one room, with the floor ſunk about two feet below the ſurface of the earth, and the light and air are admitted to the apartment by means of ſeveral ſmall perforated apertures

apertures made in the dome. In the centre is a large ſquare terrace of earth, well beaten down, ſmooth, and even; and on each ſide are ſmall alcoves raiſed about two feet above the terrace, where the muſicians and ſpectators are ſeated. When all the competitors are aſſembled, which is on every Friday morning by day-break, they immediately ſtrip themſelves to the waiſt; on which each man puts on a pair of thick woollen drawers, and takes in his hands two wooden clubs of about a foot and a half in length, and cut in the ſhape of a pear; theſe they reſt upon each ſhoulder, and the muſic ſtriking up, they move them backwards and forwards with great agility, ſtamping with their feet

at the ſame time, and ſtraining every nerve, till they produce a very profuſe perſpiration. After continuing this exerciſe about half an hour, the maſter of the houſe, who is always one of them, and is diſtinguiſhed by the appellation of Pehlwaùn, or wreſtler, makes a ſignal, upon which they all leave off, quit their clubs, and, joining hands in a circle, begin to move their feet very briſkly in union with the muſic, which is all the while playing a lively tune. Having continued this for a conſiderable time, they commence wreſtling; but before the trial of ſkill in this art begins, the maſter of the houſe addreſſes the company in a particular ſpeech, in part of which he informs the candidates, that as

they

they are all met in good fellowſhip, ſo ought they to depart, and that in the conteſt they are about entering into, they ſhould have no malice or ill-will in their hearts; it being only an honourable emulation, and trial of ſtrength, in which they are going to exert themſelves, and not a contentious brawl; he therefore cautions them to proceed in good humour and concord: this ſpeech is loudly applauded by the whole aſſembly. The wreſtlers then turn to their diverſion, in which the maſter of the houſe is always the challenger; and, being accuſtomed to the exerciſe, generally proves conqueror, by throwing each of the company two or three times ſucceſſively. I have ſometimes, however, ſeen him meet with his

equal, eſpecially when beginning to grow fatigued. The ſpectators pay each a Shahee, in money, equal to three-pence Engliſh, for which they are refreſhed during the diverſion with a calean and coffee. This mode of exerciſe, I ſhould ſuppoſe, muſt contribute to health, as well as add ſtrength, vigour, and a manly appearance to the frame. It ſtruck me in its manner of execution to bear ſome reſemblance to the gymnaſtic exerciſes of the ancients.

The Baths. The Baths in Perſia are very commodious, and well worthy the attention of a ſtranger; they generally conſiſt of two large apartments, one of which furniſhes an accommodation for undreſſing, the other is the bath; on the ſides of the firſt are benches

benches of ſtone, raiſed two feet from the ground, on which are ſpread mats and carpets, where the bathers ſit to undreſs, and from thence they proceed to the bath through a long narrow paſſage. The bath is a large room of an octagon form, with a cupola at top, through which the light and air are admitted; on the ſides of this room are ſmall platforms of wood raiſed about a foot from the ground, on which the people who enter to bathe perform their devotions, a ceremony the Perſians always previouſly obſerve: at the upper end of the room is a large baſon or reſervoir of water, built of ſtone, well heated by means of ſtoves made at the bottom, with iron gratings over them; and adjoining is another reſervoir

of cold water, of either of which the bather has his choice. When he comes out of the hot bath, which is generally in the ſpace of ten or twelve minutes, the people of the houſe ſtand ready to perform the operation of rubbing, and to effect this he is laid at full length on his back, with a pillow to ſupport his head; a bruſh made of camel's hair is then uſed, which completely rubs off all the dirt the body has contracted. After rubbing ſome time, they rinſe the whole body with ſeveral baſons of warm water, and the perſon is reconducted to the dreſſing apartment, where he ſhifts and dreſſes at leiſure, receiving a calean to ſmoke. The Perſians are much more ſcrupulous than any other Eaſtern nation in

per-

permitting foreigners to go into their baths, which if attempted with their knowledge, they prevent. By means however of a ſmall preſent, and on account of my living in a Perſian family, and going privately at night, I had always free acceſs; although Mr. Jones, a gentleman of the Buſſora factory, then reſiding at Shirauz, going one night, after he was undreſſed, was informed by the keeper of the houſe, who underſtood he was an European, that he muſt dreſs himſelf immediately, and quit the place; alleging in excuſe, that if it was known he had admitted a Feringy, he ſhould loſe both his cuſtom and reputation, as the bath would thereby be deemed polluted. This is very remarkable, as I am informed that

that in Turkey it is quite the contrary, foreigners of all denominations being there allowed to uſe any of the baths whenever their inclinations lead them.

The Gul Reàzee, or ſcattering of roſes.

During the ſpring, the baths in Perſia are decorated in great finery, a cuſtom diſtinguiſhed by the natives under the name of Gul Reàzee (or the ſcattering of roſes), from the vaſt quantity of thoſe flowers ſtrewed in the apartments; this ceremony continues a week or ten days, during which time the gueſts are entertained with muſic, dancing, coffee, ſherbet, &c. and the dreſſing apartment is decked out with paintings, looking-glaſſes, ſtreamers, and other ornaments, at the expence of the maſter of the humaùm, who

who compliments his cuſtomers on the occaſion, though a ſmall preſent is generally made by them to the muſicians. The baths are uſed alternately by men and women every other day, but each ſex generally uſe them once a week, or in every ten days at fartheſt.

The bath built by Kerim Khàn is particularly beautiful; it has for the outer apartment a large handſome octagon, to which light is conveyed from the top; on the ſides are platforms of ſtone, raiſed three feet from the ground, each of which has a ſquare reſervoir of water, and a large fountain, which, by conſtantly playing in the centre of the room, renders the place very cool and agreeable; the ſides are adorned with pictures and tapeſtry;

ſtry; the inner apartment is lined throughout with Tauris marble, and the dome and ſides ornamented with the imitation of the lapis lazuli. To this bath none are admitted but thoſe of a higher rank, it being chiefly uſed by the principal Khàns, or officers of the army, and their families.

In the centre of the city, adjoining to the moſque called Musjìdi Noò aforementioned, is a building of a very large ſize, which is called by the Perſians the Shàh Cheraùg, or the king's lamp, and is conſidered as a place of the greateſt ſanctity about Shirauz, being the mauſoleum of the brother of one of their Imaums, or heads of the faith; this place is of conſiderable antiquity, nor is the exact date of its foundation aſcer-

Shàh Cheraùg.

aſcertained; but by an extract I procured from the chronicles of the place, it appears to have been repaired by the celebrated Prince Azzud ad Dowlàh, Deilemeè of the family of Buyàh, who was Ameer al Umrah to one of the Caliphs of the houſe of Abbàs, and was a prince of great abilities, learning, and piety. He reigned in the fourth century of the Mahomedan Hijra.

Having with great difficulty procured an extract from the chronicles of the place, which are kept in the Moſque, I ſhall here inſert a tranſlation of them; and it will appear by this extract, that the building was formerly magnificent, but is now going to ruin. The laſt perſon who repaired it was Kerim Khàn,

Khàn, who gave it a complete new covering, but ſince his time it has been neglected, and has ſuffered much by the rain and other accidents, owing to the very great age of the building; however, there are at preſent ſome of the Imaùms Zàdas, or deſcendants from their Imaùms, reſiding in it, who are ſupported by what little remains of the former ample revenues of the place.

Extract from the Aáſar Ahumudì, or Chronicles of the Shâh Cherâg, the Sepulchre of Ahumud Ibn Moùſa.

" It is related, from the regiſter of " moſt reſpectable chronicles, that " in the days of Sultàn Azzud ad " Dowlah Deilemee, it was thus re-

" vealed

" vealed to that prince in a dream,
" that Meer Mahummed (the ſon
" of the religious, chief of the tribe
" of the worſhippers of God, the
" moſt learned of the holy orators,
" and prime head of the expounders
" of the Koràn), as alſo Ahumud
" Ibn Afeef ad Deen Kubeèr (chief
" of the ſpeakers of truth, and of
" thoſe who praiſe the Deity), two
" perſons, who from purity of
" heart had become the ſervants
" and guardians of this holy mo-
" nument and moſt ſanctified tomb,
" there reſting from their labours,
" are interred. The Sultaun there-
" fore was enjoined to go to their
" immediate deſcendants, that is
" to ſay, Sheik Afeef ad Deen Sàni
" and Peer Sheems ad Deen, who
" are both now alive, and that he
" ſhould

" ſhould by their means be point-
" ed out the ſacred tomb, and from
" them receive inſtructions for the
" re-building and beautifying the
" edifice; and as formerly in the
" days of Sufoot ad Deen, Mu-
" ſauoòd, Ibn Bedr ad Deen, this
" holy tomb, as well as that of
" Seiùd Meer Mahomed Abudeen
" Mouſa Ibn Jaàfar (upon whom
" be peace!) and alſo that of Seiùd
" Allah ad Deen Hoſſein Ibn Moùſa
" Kaſim, (the bleſſing of God be
" upon them!) had been re-built
" and beautified; ſo Ameer Sultàn
" Azzud ad Dowlah Deilemee, who
" is the ſlave of the poſterity of
" Ali, having been pointed out theſe
" things in a dream, ſet forwards to-
" wards the holy place; and as this
" had been revealed to him, ſo it had

" alſo

" alſo been revealed to the domeſ-
" tics of the ſacred ſepulchre of
" Sheick Afeef ad deen Sàni and
" Peer Shems ad deen: they there-
" fore, when the Sultaun arrived,
" informed him of what they had
" beheld; and he, agreeably to the
" command, came to the holy ſe-
" pulchre, and ordered it to be
" opened; which being done, it
" appeared by meaſurement that
" this tomb was fifteen yards in
" length, and ten yards in breadth;
" and the ſacred corpſe was diſ-
" covered to the eyes of Sultaun
" Azzud ad Dowla, and thoſe who
" were with him, as well as to the
" grandfather of the author of the
" preſent work, who was on the
" ſpot. Upon the tomb they per-
" ceived a lighted candle, ſcented

" with camphire; and the body of
" that holy perſon appeared quite
" freſh and ſweet, as if but lately
" interred, whilſt from the bleſſed
" tomb there was emitted the ſcent
" of pure muſk and ambergris, and
" from the top of the dome the
" rays of a clear and bright light
" were reflected around. It is fur-
" ther related, in the Shirauz Nà-
" ma, that Atta Beg Abu Bukir,
" the ſon of Saad Zunkèè, in the
" year of the Hijra 446, added
" many apartments to this build-
" ing, as alſo did, after him, the
" moſt illuſtrious lady Bebee Janì
" Khatoon, who was either the ſe-
" cond or third benefactreſs to it.—
" The hiſtory further obſerves, that
" Sultaun Azzud ad Dowla, and
" thoſe who were with him, per-
" ceived

" ceived on the finger of the corpſe
" a ſeal ring, on which was en-
" graved the following words:—
" 'Izzut Allà Tààla Ahumud Ibn
" 'Mouſa:—*To God Almighty be glory!*
" '*Ahùmud the ſon of Moùſa:*'—and
" moreover Sultaun Ameer Azzud
" ad Dowla drew this ring off the
" finger, when ſuddenly it became
" inviſible to him, and was on the
" finger of another in company,
" (but God knows who!) The
" Shirauz Nàma alſo relates, that
" at this time Sultaun Ameer Az-
" zud ad Dowla was afflicted with
" a violent aſthma, and the mo-
" ment he entered the holy ſepul-
" chre, by virtue of that ſacred
" body, he became perfectly cured,
" without the ſmalleſt trace of his
" diſorder remaining; in acknow-

" ledgment of which great bleſſ-
" ing, Sultaun Azzud ad Dowla
" determined on rebuilding and
" beautifying the ſacred tomb; and
" thoſe buildings which were to be
" ſeen in the days of Azzud ad
" Dowla, particularly the founda-
" tion of the preſent dome, the
" tower, the haram, and the orna-
" ments of the ſepulchre, as well
" as the college adjoining to the
" court-yard, were all done by him.
" He alſo appointed fixed ſalaries
" for the domeſtics of the place.
" The lady above mentioned, Be-
" bee Jàni Khatoon, was the ſiſter
" of Sultaun Iſhaàc, and not only a
" moſt noble and illuſtrious prin-
" ceſs, but ſo devout and reſpect-
" able as to be the pride and orna-
" ment of the Seljukian race: (may

" the

" the mercy of God be upon her!)
" She it was that rebuilt the tower,
" and thoſe apartments which are
" about the area, both above and
" below, as alſo the market-place
" adjoining the Meidàn *, the No-
" kàra Khanà †, and the Aſh Kha-
" nà ‡. The Fars Nama, the Nezam
" al Towareèk, as well as the Shi-
" rauz Nama of Sheick Kuttob,
" and the Kitab Hizzà Beiaùn, all
" relate that the above noble cha-
" racter, Bebee Jàni Khatoon, ap-
" pointed fourteen parcels of arable
" land, with proper aqueducts for
" conveying water, the revenues
" of which were taken from the
" village of Meimoon, and other

* A ſquare.
† The gallery for muſic.
‡ The kitchen.

" places in the neighbourhood of
" Shirauz, for the maintenance of
" this holy tomb: ſhe alſo made a
" preſent of thirty volumes of the
" Koràn, written in letters of gold
" (the work of Moulana Yeheeà);
" and there was written on the top
" of them, '*May the curſe of God over-*
" '*take thoſe who preſume to lay hands on,*
" '*or take away, theſe books.*' She even
" ordained, that excepting the
" guardian of the ſepulchre, none
" ſhould preſume to look into, or
" meddle with, the ſacred volumes;
" nor ſhould any have concern
" with the lands allotted for the
" ſupport of the place, or the ſer-
" vants or domeſtics belonging to
" it, on any account whatever, ex-
" cept him; which ordinations
" were confirmed by all ſucceed-

" ing

" ing princes and great men who
" afterwards became benefactors
" to the tomb. It is further re-
" corded, that Meer Hubeeb Allàh,
" the flower of religious and holy
" men, and chief of the race of the
" Seiùds (deſcendants of Maho-
" med), the moſt wiſe, the moſt
" learned, and the moſt exalted of
" his age, the diſpoſer of benefices,
" and the performer of good ac-
" tions, who in the reign of Shâh
" Tehàmaſp al Huſſen al Hoſsèèni
" Behàder Khàn (whoſe habitation
" now is Paradiſe), was chief ma-
" giſtrate of the province of Fars,
" and guardian of the holy ſe-
" pulchre, which he held by right
" of inheritance from his anceſtors,
" who in regular ſucceſſion had
" enjoyed the office of Vizier in

" Perſia and guardian of this tomb,
" and voluntarily gave up all they
" poſſeſſed in ſupport of it; for
" this reaſon, therefore, Meer Hu-
" beeb Allàh reſolved on rebeautī-
" fying the building; in conſe-
" quence of which the tower and
" the apartments, both above and
" below, as well as the body of
" the edifice, were by him adorned
" in the moſt elegant manner, with
" curious gold enamelled work, in
" imitation of lapis lazuli, and
" other coſtly materials, as well
" within the building as in the
" outer courts and offices; and ex-
" cepting the tomb of that illuſtri-
" ous Prince and Imaum, Abul
" Huſſun Alì, Ibn Mòuſa al Reza,
" the chief of the Imaums, (the
" bleſſing of God be upon him!)

" who

" who was brother to this Imaum,
" there was nothing in the four
" quarters of the world could equal
" it, for the quantity of ground al-
" lotted for its ſupport, the ample
" ſalaries of the readers of the Ko-
" ràn, or for the expences of the
" Aſh Khanà, the Nokàra Khanà,
" the Muezzins *, its ornaments
" and buildings, all of which were
" renewed by this Meer Hubeeb
" Allàh; no mortal ever beholding
" its equal in beauty, magnificence,
" and ſplendour."

The above is as literal a tranſlation as the language would admit of, which is very obſcure and difficult in the original.

* Criers for the purpoſe of calling the people to prayers.

The

The tomb of Hafiz.

The tomb of the celebrated and deſervedly admired Hafiz, one of the moſt famous of the Perſian Poets, ſtands about two miles diſtant from the city walls, on the North Eaſt ſide, and neareſt the gate Sháh Meerzà Hamzà. Here the late Vakeel Kerim Khàn has erected a moſt elegant Ivàn or hall, with apartments adjoining: this building is executed in the ſame ſtyle as the Dewan Khàna, nor has any coſt been ſpared to render it agreeable: it ſtands in the middle of a large garden; in front of the apartments is a ſtone reſervoir, in the centre of which is a fountain. In the garden are many cypreſs trees of extraordinary ſize and beauty, as well as of great antiquity: I take them to be the ſame as thoſe deſcribed by

by Sir John Chardin. Under the ſhade of theſe trees is the tomb of the poet Mahòmed Shems ad deen Hàfiz, of fine white marble from Tauris, eight feet in length and four in breadth: this was built by order of Kerim Khan, and covers the original one: on the top and ſides of the tomb are ſelect pieces from the poet's own works, moſt beautifully cut in the Perſian Nuſtàleek character. During the ſpring and ſummer ſeaſons, the inhabitants viſit here, and amuſe themſelves with ſmoking, playing at cheſs, and other games, reading alſo the works of Hafiz, who is in greater eſteem with them than any other of their poets, and they venerate him almoſt to adoration, never ſpeaking of him but in the higheſt terms

terms of rapture and enthuſiaſm: a moſt elegant copy of his works is kept upon the tomb for the purpoſe, and the inſpection of all who go there. The principal youth of the city aſſemble here, and ſhew every poſſible mark of reſpect for their favourite poet, making plentiful libations of the delicious wine of Shirauz to his memory. Cloſe by the garden runs the ſtream of Roknabad, ſo celebrated in the works of Hafiz; this, however, is now dwindled into a ſmall rivulet, which takes its ſource from the mountains to the N. E. The water is clear and ſweet, and in that reſpect deſerves the fame it has obtained; it is held in great eſtimation by the modern Perſians, who attribute medicinal qualities to it; but

Roknabad.

but with what juſtice I cannot determine.

The following couplet from the works of the poet may ſerve to illuſtrate the above paſſage:

بده ساقي مي باقي كه در جنت
نخواهي يافت
كنار اب رکباباد وگلگشت مصلارا*

" Boy! bring me the wine that remains! for thou wilt not find in Paradiſe the ſweet banks of our Roknabad, or the roſy bowers of Moſellày."

SIR WILLIAM JONES.

Further, he obſerves of Moſellày:

مناك جعفرا بارو مصلا
عبير اميز في ليد شغالش*

" From

"From Jaáfar Abàd to the ſweet bower of Moſellày, the morning gale cometh ſcented with ambergris!"

HAFIZ.

Moſellày. This celebrated bower of Moſellày is ſituated a quarter of a mile to the weſtward of the tomb, but is entirely in ruins, no trace or veſtige remaining of that pleaſantneſs which you are taught to expect on peruſing the preceding couplet; yet one may judge by the ſituation, which is really a delightful one, being lofty, that it might formerly have been agreeable. At preſent the country round about is rugged and barren, and now ſerves as a place for celebrating the Mahomedan feſtival of the Ide Korbàn,

or

or the ceremonies which are obſerved on that day, in commemoration of Abraham's offering up his ſon Iſaac, whom they call Iſmael.

Heft, or the Seven Derviſhes.

A little to the northward of Hafiz's tomb, is a magnificent building, called by the Perſians Heft Tun, or the Seven Bodies, on account of ſeven Derviſhes or religious men, who coming from a great diſtance to reſide in this country, took up their abode on the ſpot where the above building is erected, and there remained until they all died, each burying the other ſucceſſively, until the only ſurvivor, who was interred by the neighbours upon this ſpot, and in memory of which event Kerim Khan has erected a beautiful hall, with adjoin-

adjoining apartments: this hall is twenty-ſeven feet by eighteen, and forty feet high; one third of the height of the hall is lined with white marble from Tauris, and the reſt and the cieling are ornamented with blue and gold enamel: it is built on the ſame plan as thoſe of Hafiz and the Dewàn Khàna, and is really a noble building. It has alſo ſome tolerable paintings, executed in the Perſian ſtyle, amongſt which is one of Abraham's offering up his ſon Iſaac, with the angel deſcending; and another of Moſes, when a boy, tending the flocks of his father-in-law Jethro. Over the doors of this hall are placed the portraits of the two celebrated poets Hafiz and Sàdi, done at full length: that of Hafiz habited in the old Perſian

Portraits of Hafiz and Sàdi.

Perſian dreſs. He is painted with a freſh roſy complexion, and a very large pair of whiſkers, and in the picture appears to be about ſix and thirty years of age; the other, of Sheick Sàdi, is the figure of a venerable old man, with a long beard turned white by age, dreſſed in a religious dreſs, with long flowing robes, in his right hand holding a ſmall crooked ivory ſtaff, and in the other a charger of incenſe. Before the hall is a very handſome ſtone reſervoir, where the Perſians obſerve their ablutions (enjoined by the Mahomedan laws) previous to their performing their devotions near the graves of the ſeven Derviſhes (each of which have handſome tomb-ſtones over them), in a ſpot of ground allotted for that

purpoſe. The garden conſiſts of two avenues of cypreſs trees, bounded by a high wall, and there is a fine ſpacious terrace on the top of this building, from whence you have an extenſive view of the city of Shirauz, and the adjoining country. To this place, as well as to the tomb of Hafiz, the Perſians frequently reſort, and amuſe themſelves until evening, when they return to the city.

Dil Guſhaìe.

On a parallel line with Héft Tun, about three quarters of a mile diſtant, is the garden Dil Guſhaìe, ſo called from the pleaſantneſs of its ſituation, ſignifying in Perſian, *heart expanding*:—it is ſituated at the foot of a high mountain, out of which iſſues a ſtream of clear freſh

water, for the reception of which there has been made a ſucceſſion of ſtone baſons, ſo faſhioned as to make the water fall down from one to the other, after the manner of a caſcade, and at about ſixty paces diſtant from each other; theſe forming ſeparate falls, have a pleaſing effect to the eye. In the centre is a ſummer-houſe, built of ſtone, through which the water runs by means of a ſtone channel:— in this place the Perſians ſit and amuſe themſelves, ſmoking and playing at games of chance, and regale themſelves with what they may have brought from the city. This garden is, upon the whole, extremely agreeable, the water clear and cold, and the air delightfully mild and refreſhing.

The Tomb of Sàdi.

A mile to the eaſtward of Dil Guſhaìe, is the tomb of the celebrated Sheick Sàdi aforementioned, ſituated at the foot of the mountains that bound Shirauz to the N. E. and is a large ſquare building, at the upper end of which are two alcoves, receſſes in the wall; that on the right hand is the tomb of Sheick, juſt in the ſtate it was in when he was buried, built of ſtone, ſix feet in length, and two and a half in breadth: on the ſides of it are engraved many ſentences in the old Nuſkhi character, relating to the poet and his works. Sàdi flouriſhed about five hundred and fifty years ago, and his works are held in great eſteem amongſt all the Eaſtern nations for their morality, and for the excellent precepts they

they inculcate. On the top of the tomb is a covering of painted wood, black and gold, on which is an ode of the Sheick's, written in the modern Nuſtàleek character, and on removing this board is perceived the empty ſtone coffin in which the Sheick was buried. This the religious, who come here, take care to ſtrew with flowers, roſaries, and various relics. On the top of the tomb is placed, for the inſpection of all who viſit there, a manuſcript copy of the Sheick's works, moſt elegantly tranſcribed. On the ſide of the walls are many Perſian verſes, written by thoſe who have at different times viſited the place. The building is now going to ruin, and unleſs repaired muſt ſoon fall entirely to decay. It is much to be

regretted, that the uncertain ſtate of affairs in the country will not admit of any one's being at the expence of repairing it. Men who are to-day in authority and power, are, perhaps, to-morrow ſeized on and dragged to priſon; nor can any one depend upon the fate of the enſuing day. Adjoining to this building are the graves of many religious men, who have been buried here at their own requeſts.

A remarkable channel.

A little to the left of this building, under ground, is a very remarkable channel, to which you deſcend by a flight of ſeventy ſtone ſteps, and at the bottom are ſurpriſed at the ſight of a handſome building, of an octangular form, through which the channel runs.

It

It is built entirely of ſtone, which, although the work of many ages paſt, yet remains complete and perfect. This the preſent Perſians ſuperſtitiouſly attribute to its having been built with what they call Pool Helaùl, or lawful money, i. e. money not acquired by oppreſſion and tyranny; for they ſay that ſuch buildings as have been erected by tyrants ſoon moulder and fade away; whilſt, on the contrary, the works of good and juſt princes endure for ages unhurt. They have formed theſe opinions by attending to the tradition of the place, which they ſay was built by a king of Perſia named Gemſheed, a prince famous in the Perſian hiſtory for his piety and juſtice, and the ſame who built Perſepolis,

he having firſt, at a vaſt expence and much labour, dug out a ſtream of water from the adjacent mountains, which was conveyed by an aqueduct to this well, from whence it flows through a ſtone channel formed under ground, about two feet in breadth, and ſupplies all the places adjoining to Shiraùz with excellent water. The preſent natives attribute great virtues to the ſuppoſed properties of this water, and are fond of bathing in it. On the ſides of this building are receſſes and alcoves, where thoſe who viſit it ſit and ſmoke, and find it perfectly cool and refreſhing, even in the hotteſt day of ſummer. Sir John Chardin mentions a fountain near the tomb of Sàdi, in which, he ſays, were fiſh conſecrated to

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the Sheick; but as there are no ſigns of any thing at preſent remaining ſimilar to his deſcription, I think it is probable he meant the above-mentioned channel, in which are caught abundance of very fine fiſh. This place, though it may not be of the date tradition mentions, yet certainly bears marks of very great antiquity; and as ſuch is an object worthy the attention of a ſtranger, which induced me to inſert the above deſcription.

A quarter of a mile to the northward of the gate Shaàh Meerza Hamzà, is a large octagon building, in the inſide of which is the tomb of Abdurrahèèm Khàn, the ſecond ſon of the late Vàkeel Kerim Khan, who died in the 12th year of his age.

age. This tomb is eight feet in length, and three in breadth; standing in the centre of the room, covered with a piece of brocade; it is of very fine marble from Tauris, elegantly gilt: on the top and ſides are inſcriptions in the Perſian language, well cut, in the Nuſtàleek character, and the room has a beautiful dome, with the cupola and ſides ornamented with blue and gold enamelled work, imitative of China ware. The Perſians excel all the Eaſtern nations in this kind of enamel; and what makes it ſo pleaſing to the eye, is the brightneſs of the colours, which far exceed, in their livelineſs, any thing that can be done in Europe; and I think are equal to thoſe produced in China.

Kerim

Kerim Khan, amongſt other beneficial works during his lifetime, built ſeveral ſummer-houſes in the neighbourhood of Shirauz. The gardens in which they are placed are laid out in an agreeable ſtyle, though quite different to our ideas of the beauties of gardening; they conſiſt generally of long ſtrait plantations of ſycamore and cypreſs trees, planted regularly on each ſide the walk, in form of avenues, and have parterres of flowers in the centre, with ſtone fountains in different parts of the garden, which add much to the coolneſs and beauty of them. On the ſide of the walls are erected ſcaffoldings of wood, covered over at top with thin laths, on which the grape vines grow, and form pleaſant arbours. Indeed

deed this truly great man well deſerved his good fortune, as he ſpent the beſt part of his life in adorning Shirauz, which he conſidered his chief city of reſidence, with every thing that could make it comfortable and agreeable to his ſubjects; a circumſtance the Perſians have been more ſenſible of ſince his death: nor is his name ever mentioned by them, eſpecially the middling and lower claſs of people, but in terms expreſſive of the higheſt gratitude and eſteem.

As the religion of the Perſians is known to be Mahomedan, and as very good accounts have already been given of it, I ſhall touch but lightly on the ſubject; but as they are of the ſect of the Sheiàs, or followers

lowers of Ali, ſome of their cuſtoms, as well religious as civil, may probably differ from thoſe of the Turks, who are of the ſect of the Sunnies, or followers of Omar. I ſhall therefore make a few remarks on what I think moſt worthy of obſervation in each of them: and firſt reſpecting their marriages.

Marriages of the Perſians.

When the parents of a young man have determined upon marrying him, they look out amongſt their kindred and acquaintance for a ſuitable match; in which having ſucceeded, the father or mother of the young man, or ſometimes his ſiſter, aſſemble a company of their friends, and go to the houſe where the perſon they intend to demand lives: being arrived, a converſation takes

takes place, in which the buſineſs is opened and the match propoſed. If the father of the woman is contented with the propoſals, he immediately orders ſweetmeats to be brought in, which is taken as a direct ſign of compliance; and the company for that time take leave. Some days after, the females of the family of the man aſſemble at the houſe of the intended bride, where the terms of marriage are ſettled, and the uſual preſents on the part of the bridegroom are promiſed. Theſe, if the perſon be in middling circumſtances, generally conſiſt of two complete ſuits of apparel of the beſt ſort, a ring, a looking-glaſs, and a ſmall ſum in ready money of about ten or twelve tomans, which ſum is denominated

Mehr

Mehr u Kawèèn, or the marriage-portion, it being given for the expreſs purpoſe of providing for the wife in caſe of a divorce. There is alſo provided a quantity of houſehold ſtuff of all ſorts, ſuch as carpets, mats, bedding, utenſils for dreſſing victuals, &c. After this a writing or contract is drawn up, in the preſence of, and witneſſed by, the Cadi, or magiſtrate, or in his abſence by an Akhund, or prieſt: this writing the Perſians call Akud Bundèè, or the binding contract, in which the father of the bride ſets forth, that on ſuch a day, in ſuch a year, he has given his daughter in marriage to the ſon of ſuch a perſon (mentioning the name of the bridegroom and his father), who alſo on his part enumerates

merates the different preſents he makes in his ſon's name to the bride, as well as the ſtipulated money called Mehr u Kawèèn. This writing is ſigned and ſealed by both parties, as well as the Càdi and the Mullah, and is depoſited in the hands of the bride's father, where it always ſerves as a record, in caſe of a divorce, to enforce the fulfilling of the marriage-articles: for on this occaſion the huſband is obliged to make good the contract, even to the minuteſt agreement, before the divorce can be complete. When this ceremony is finiſhed, the marriage by the Mahomedan law is deemed perfect. It is, however, obſervable that portions are never given with daughters in Perſia, as is the cuſtom in Europe, and

and in moſt places of the Eaſt. Nothing now remains but to celebrate the wedding, and this is generally performed the ſecond or third day after ſigning the contract, in the following manner: The night before the wedding, the friends and relations of the bride aſſemble at her houſe, attended by muſic, dancing girls, and other ſigns of feſtivity. This night is diſtinguiſhed by the appellation of Sheb Hinna Bundee, or the night in which the hands and feet of the bride are ſtained with the herb of Hinna, well known all over the Eaſt. Previous to the ceremony, a large quantity of this herb is ſent by the bridegroom to the houſe of the bride; and on the day of ſtaining ſhe is firſt conveyed to the bath,

where having bathed, ſhe is brought back to her own houſe; after which they ſtain her hands and feet, at the ſame time painting her eye-brows and forehead with the anti-mony powder called Surma: when this is finiſhed, they ſend back what remains of the herb to the houſe of the bridegroom, where the like operation is performed upon him by his friends. The wedding night being come, the friends both of the bride and bridegroom, men and women, aſſemble at the houſe of the bride, in order to carry her to that of her future huſband: they are attended by all ſorts of muſic, ſingers, and dancing girls, and all are dreſſed in their ſmarteſt apparel, each of the women having on a veil of red ſilk. The preſents which the

the bridegroom has made, are all put into trays covered with red ſilk, which are carried on men's ſhoulders. After waiting at the door ſome time, the bride is brought forth, covered from head to foot in a veil of red ſilk, or painted muſlin; a horſe is then preſented for her to mount, which is ſent thither expreſsly by the bridegroom; and when ſhe is mounted, a large looking-glaſs is held before her by one of the bride-maids, all the way to the houſe of her huſband, as an admonition to her, that it is the laſt time ſhe will look into a glaſs as a virgin, being now about to enter into the cares of the married ſtate. The proceſſion then ſets forward in the following order:—firſt, the muſic and dancing girls; after which

the preſents, in trays borne upon men's ſhoulders; next come the relations and friends of the bridegroom, all ſhouting and making a great noiſe; who are followed by the bride herſelf, ſurrounded by all her female friends and relations, one of whom leads the horſe by the bridle; and ſeveral others on horſeback cloſe the proceſſion. Being arrived at the houſe of the bridegroom, they are met at the door by the father and mother, and from thence are conducted up ſtairs: the bride then enters the room. The bridegroom, who is at the upper end, makes a low obeiſance; and preſently after, coming cloſe up to his bride, takes her up in his arms and embraces her. Soon after they retire into a private chamber; and,

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on their return to the company, it cauſes great rejoicings. They then all ſit down to ſupper in ſeparate apartments, the men eating with the bridegroom in one room, and the women with the bride in another; it being quite contrary to cuſtom for the women to eat in company with the men on this occaſion. The wedding-ſupper is prolonged to a late hour in the night, with cheerfulneſs and feſtive mirth.

Rejoicings in Perſia for a wedding generally continue eight or ten days. If, after marriage, a man ſhould be diſcontented with his wife (which is ſometimes the caſe in this as in other countries), he is at liberty to divorce her; a man, by the Mahomedan law, being al-

ways enabled to put his wife away at diſcretion: this is performed by giving her every thing he had promiſed previous to marriage, and by re-demanding the contract of his wife's relations. The ceremony of divorce is called by the Perſians Tellaàk. If again, after the divorce, the huſband ſhould be inclined to take his wife back, he is at liberty ſo to do, and this for three times ſucceſſively; and when it ſo happens, the contract muſt be renewed each time: but after the third time he is expreſsly forbidden to remarry the ſame woman. I have heard a ſtory of the woman's being obliged firſt to be married, then bedded, and afterwards divorced by another man, before her firſt huſband can re-marry her; but I never

never could meet with an inſtance of it in Perſia, or ever knew of any cuſtom of that kind prevalent in the country, although I made frequent enquiries concerning it. It ſeldom happens that a man, who is once divorced from his wife, is inclined to take her back again; thoſe who do ſo being in little eſtimation with their neighbours: and with reſpect to the number of wives a man has, although by the Mahomedan law he is certainly allowed as many as he is able to maintain, yet in general, amongſt the Perſians, that perſon is moſt eſteemed who attaches himſelf to one.

Contracts of marriage in Perſia, as well as in many other places in

Marriages contracted at a very early period.

the Eaſt, are often made between families at a very early period; and although conſummation does not take place till many years after, yet the woman contracted cannot divorce herſelf, or be abſolved from the contract, unleſs by the conſent of her betrothed huſband, except on forfeiture of a conſiderable ſum of money. The ſame is alſo binding on the part of the man.

A widow in Perſia is obliged to wait four months after the death of her huſband before ſhe is permitted by law to marry again; but the concubine of a perſon deceaſed may go to another as ſoon as ſhe pleaſes.

Chriſtenings, or naming of children, in Perſia.

At the chriſtening, or rather naming of children, in Perſia, the following

following ceremony is obſerved: The third or fourth day after the child is born, the friends and relations of the woman who has lain in aſſemble at her houſe, attended by muſic and dancing girls, hired for the occaſion; after playing and dancing ſome time, a Mullah, or prieſt, is introduced, who taking the child in his arms, demands of the mother what name ſhe chuſes the infant ſhould be called by; being told, he begins praying, and after a ſhort time applies his mouth cloſe to the child's ear, and tells him diſtinctly three times (calling him by name) to remember and be obedient to his father and mother, to venerate his Koràn and his Prophet, to abſtain from thoſe things which are unlawful, and to practiſe

tiſe thoſe things which are good and virtuous. Having repeated the Mahomedan profeſſion of faith, he then re-delivers the child to his mother; after which the company are entertained with ſweetmeats and other refreſhments, a part of which the females preſent always take care to carry away in their pockets, believing it to be the infallible means of their having offſpring themſelves. The ceremony of the Sunnut, or circumciſion, in Perſia, is generally performed during the Chehula, or ſpace of forty days from the birth of the child; as within that period it is leſs dangerous than at a more advanced age. Some there are, however, who do not undergo the operation until the expiration of ſeven or eight years;

years; but it is abſolutely neceſſary that it ſhould take place before the age of fourteen, as after that time it is deemed unlawful: on this occaſion the parents of the child invite their relations and friends to an entertainment. The operation is performed after the Jewiſh ritual, and in the manner practiſed by the Muſſulmen of India.

With great men this ceremony is uncommonly ſplendid. During my reſidence at Shirauz, I had an opportunity of being an eye-witneſs to the rejoicings made by the inhabitants in honour of the ſon of Jáafar Khàn, who, on the 27th of April 1787, had the ceremony performed upon him.

On

Feſtival of the Cheraugoons.

On the 20th, great preparations having previouſly been made, all the bazars in Shirauz were ſplendidly illuminated, particularly the grand bazar, which was adorned throughout with luſtres of party-coloured lamps, ſuſpended from the roof about half way down: the ſhops of the merchants on each ſide were dreſſed out in great finery, with ſilver paper, rich hangings, &c.; the walls on each ſide, to a conſiderable height, covered with tapeſtry, looking-glaſſes, and many paintings, done in the Perſian ſtyle, moſt of them repreſenting the ancient Kings of Perſia and India, in the different dreſſes of their reſpective countries; as well as deſigns taken from their moſt admired poets. Bands of muſic, and dancing women,

women, were conſtantly performing night and day, throughout the different bazars, on ſcaffoldings erected for the purpoſe; and the whole was a ſcene of feſtivity for ſeven days and as many nights. Among ſeveral ingenious things obſervable on this occaſion, the ſight preſented at the Juba Khàna, or the Khàn's arſenal, was moſt worthy of notice. In the centre of this building the armourers had ſuſpended in the air a braſs mortar of 800 wt. by ſome hidden means, as nothing appeared to ſupport it, either above or below; the only viſible thing being a number of coloured bottles ſticking to it, as if to keep it buoyant in the atmoſphere. I was told, however, that it was effected by means of a wire

paſſed

paſſed from the roof of the place to the mouth of the mortar; but not being viſible to the ſpectators, it gave it a very ingenious effect. The decorations on this occaſion coſt the ſhop-keepers and tradeſmen conſiderable ſums, as, beſides the expences of the illuminations, they were obliged to make a handſome peiſhcuſh, or preſent, to the Khan and his ſon, who alſo on this occaſion gave a grand entertainment in the citadel, to which the principal men in the city were invited; and the whole was concluded by a magnificent diſplay of fireworks.

The funerals of the Perſians.

The funerals of the Perſians are conducted in a ſimilar manner to thoſe in other Mahomedan countries.—On the death of a Muſſulman,

man, the relations and friends of the deceaſed being aſſembled, make loud lamentations over the corpſe; after which it is waſhed and laid out on a bier, and carried to the place of interment without the city walls, attended by a Mullah, or prieſt, who chaunts paſſages from the Koràn all the way to the grave. If any Muſſulman ſhould chance to meet the corpſe during the proceſſion, he is obliged, by the precepts of his religion, to run up to the bier, and offer his aſſiſtance in carrying it to the grave, crying out at the ſame time, *Làh Illáh Ill Làllàh! There is no God but God.* After interment, the relations of the deceaſed return home, and the women of the family make a mixture of wheat, honey, and ſpices, which

they eat in memory of the deceaſed, ſending a part of it to their friends and acquaintance, that they alſo may pay him a like honour.—This cuſtom ſeems to be derived from very great antiquity, as we read in Homer of ſacrifices and libations being frequently made to the memory of departed ſouls.

Price of blood.

The Perſians are very ſtrict in reſpect to the price of blood, or *Lex Talionis*, this being laid down and authoriſed as a poſitive command in the Koran; it is called *Deiut*. At Shirauz, if a man murders another perſon, he is obliged to pay a Deiut, either in money or goods, to the value of eight hundred piaſtres, which is to be received by the relations of the deceaſed; but if this

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is not agreed to, and the relations inſiſt upon it (the acceptance being entirely optional), the murderer is to be delivered up to the neareſt of kindred to the perſon ſlain, and is by them put to death: but ſhould it ſo happen that the murderer eſcapes, the two families are at perpetual variance, until full ſatiſfaction be made, either by paying the price of blood, as related, or apprehending the murderer and ſurrendering him, a circumſtance often attended with very bloody conſequences. There is yet, however, another mode of compromiſe, and to which, in one inſtance, I was an eye-witneſs; which is, the relations of the murderer giving in marriage a daughter, or niece, to the ſon of the deceaſed, as the

price of blood; and when this is the caſe, the two families becoming one, the reconciliation is always complete.

The management of the police at Shirauz.

The police in Shirauz, as well as all over Perſia, is very good. As before obſerved, at ſun-ſet the gates of the city are ſhut; no perſon whatever is permitted either to come in or go out during the night; the keys of the different gates being always ſent to the Hakim or Governor, and remaining with him until morning. During the night, three Tiblas, or drums, are beaten at three different times; the firſt at eight o'clock, the ſecond at nine, and the third at half paſt ten. After the third Tibla has ſounded, all perſons whatſoever found in the ſtreets by

by the Daroga, or judge of the police, or by any of his people, are inſtantly taken up, and conveyed to a place of confinement, where they are detained until next morning, when they are carried before the Hakim; and if they cannot give a very good account of themſelves, are puniſhed, either by the baſtinado, or a fine.

Civil matters are all determined by the Càzi, and eccleſiaſtical ones (particularly divorces) by the Sheick al Sellaum, or Head of the Faith; an office anſwering to that of Mufti in Turkey. Juſtice is carried on in Perſia in a very ſummary manner; the ſentence, whatever it may be, being always put into execution on the ſpot. Theft

Sheick al Sellaum, or the Head of the Faith.

is generally puniſhed with the loſs of noſe and ears; robbing on the road, by ripping up the belly of the criminal, in which ſituation he is expoſed upon a gibbet in one of the moſt public parts of the city, and there left until he expires in torment; a dreadful puniſhment, but in the end extremely ſalutary, as the ſight deters others from committing the ſame crime, and renders robberies in Perſia very uncommon. The puniſhments in this country are ſo varied and cruel, that humanity ſhudders at the thought; and the happy Engliſhman, viewing them, bleſſes himſelf that he is born in the arms of freedom and liberty, where property is not only ſacred, but juſtice adminiſtered with mercy!

The

The Perſians obſerve the faſt during the month of Ramazàn (the 9th month of the Mahomedan year) with great ſtrictneſs and ſeverity. About an hour before day-light, they eat a meal which is called Sèhre, and from that time until the next evening at ſun-ſet, they neither eat nor drink of any thing whatever. It is even ſo very rigid, that if in the courſe of the day the ſmoke of a Calean, or the ſmalleſt drop of water, reaches their lips, the faſt is in conſequence deemed broken, and of no avail. From ſun-ſet until the next morning they are allowed to refreſh themſelves. This faſt, when the month Ramazàn falls in the middle of ſummer, as it ſometimes muſt do (the Mahomedan year being lunar), The faſt of Ramazàn.

is extremely ſevere, eſpecially to thoſe who are obliged by their occupations to go about during the day-time, and is rendered ſtill more ſo, as there are alſo ſeveral nights during its exiſtence which they are enjoined to ſpend in prayer. The Perſians particularly obſerve two; the one being that in which their prophet Ali died, from a wound which he received from the hands of an aſſaſſin three days before; which night is the 21ſt of Ramazàn, the day of which is called by the natives Yeòm al Kutul, or the day of murder;—the other is the night of the 23d, in which they affirm that the Koràn was brought down from Heaven by the hands of the Angel Gabriel, and delivered to their prophet Mahomed; where-

fore

fore it is denominated Lailut ul Kudur, or the night of power. The firſt of theſe nights the Turks and others of the ſect of the Sunnies do not obſerve, and the latter they keep on the night of the 27th; but both nights are ſpent by the Perſians entirely in prayer; beſides which, the moſt religious men generally allot a part of each day in the month for the purpoſe of reading the Koràn.—From this faſt, women under particular circumſtances relative to their ſex, very old perſons, the ſick, and children under the age of fourteen, are exempted: every other perſon is enjoined to keep it, as abſolutely neceſſary to ſalvation. Travellers alſo, during this month (when on actual journey), are exempted from

obſerving the faſt; but in lieu thereof are obliged, on their return home, to faſt an equal number of days in another month: though the Perſians ſay, that one day's faſt in the month of Ramazàn is more acceptable to God than all the remainder of the year put together. This month, by way of eminence, is ſtyled by the Mahomedans Al Mubarik, or the bleſſed: and they affirm that whatever Muſſulmàns, die during it, will moſt aſſuredly enter into Paradiſe; as they believe the gates of Heaven are then open by the command of God. People of a religious turn of mind begin this faſt ſeven or eight days before Ramazàn, and ſome continue it as many more during the ſucceeding month.

The

The Ide of Ramazàn, or 1ſt of Shuwaùl, is not obſerved here as in Turkey, with any particular ſolemnity. Shuwàul.

The 23d of September, which this year happened on the 10th of the Mahomedan month Zu àl Huj, A.H. 1201, is kept in Perſia as a grand feſtival, and was celebrated at Shirauz with extraordinary rejoicings; it is called by the Perſians Ide Korbàn, or the feſtival of ſacrifice; being the ſame, they ſay, as that in which Abraham offered up his ſon Iſaac, whom they call Iſmaèl. A few days previous to its commencement, each family takes care to purchaſe a fine fat ſheep, which they deſign for the ſacrifice, diſtinguiſhed by the name of Goſefund Korbàn, The feſtival of the Ide Korbàn.

Korbàn, or the ſheep of ſacrifice; this ſheep they take great care of, and he muſt be without ſpot or blemiſh, in order to repreſent the purity of Iſaac. The day being come, they adorn the victim with ribands, beads, and other finery; alſo ſtaining his face, feet, and different parts of his body with the herb Hinna. The neighbours reciprocally viſit each other, and exchange the wiſh of a happy Ide or feſtival. Their mode of ſalutation is *Ide Shùmâ Mubàrik bàſhed! May your feſtival be fortunate!* The victim being ſlain, they ſend the different parts of him as preſents to their friends and to the poor. Some, indeed, do not reſerve any part for themſelves; but every Muſſulman is enjoined by his religion to give a part

a part of what he kills that day to the indigent, who generally find means to make a comfortable meal. The day is ſpent in the utmoſt feſtivity. Among thoſe of higher rank, the following ceremonies are obſerved: The Khàn, or in his abſence the Beglerbeg, goes in proceſſion to the place of ſacrifice, which is without the city, and is called the Korbàn Gàh. A favourite camel, choſen for the occaſion, is led forth, which is dreſſed out in great finery, and is conſidered as ſacred. On their arrival at the place, the Khàn firſt ſtrikes a lance into the breaſt of the animal, and the crowd are permitted to ruſh in, by which he is preſently cut into a thouſand pieces; and happy in their eſtimation is the

perſon

perſon who can procure the leaſt portion of him, as they look upon it a great bleſſing, and an infallible omen of future good fortune. The proceſſion returns to the city, where a ſcaffolding is erected before the palace, and the people are entertained with rope-dancing, ſingers (male and female), tumblers, ram-fighting, and other diverſions, until evening. The Perſians, on this occaſion, have all of them by heart an ode made for the day, which they repeat as they walk the ſtreets; and cheerfulneſs, with contentment, ſits on every countenance. As I lived in a native family, I thought it proper on this occaſion to make a preſent to it of a ſheep for the ſacrifice, by which I afforded great ſatisfaction; and we

ſpent

ſpent the day in high mirth. Indeed I attributed my own comfortable ſituation, during my reſidence in Perſia, principally to my ready and general compliance with all their manners and cuſtoms; a practice I would adviſe every traveller, who wiſhes to live agreeably in a ſtrange country, to obſerve; experiencing myſelf the benefit of it in ſo ample a manner.

The 30th of September, being the 17th of Zu àl Hùj, is alſo obſerved here as a feſtival, and is called Ide Kudeèr, or the Feſtival of Fate, being, according to the Perſians, the day in which their prophet Mahomet bequeathed the Caliphat to Ali his ſon-in-law, nine days before he died; but this is denied

Ide Kudeèr.

denied by the Turks and others of the ſect of the Sunnies, and has been the cauſe of much animoſity and bloodſhed.

No place in the world produces the neceſſaries of life in greater abundance and perfection than Shirauz; nor is there a more delightful ſpot in nature to be conceived, than the vale in which it is ſituated, either for the ſalubrity of the air, or for the profuſion of every thing neceſſary to render life comfortable and agreeable. The fields yield plenty of rice, wheat, and barley, which they generally begin to reap in the month of May, and by the middle of July the harveſt is completed. Moſt of the European fruits are produced here, and many of them,

The fruits of Shirauz.

them are ſuperior in ſize and flavour to what can be raiſed in Europe, particularly the apricot and grape. Of the grape of Shirauz there are ſeveral ſorts, all of them very good, but two or three more particularly ſo than the reſt; one is the large white grape, called Reeſh Bàbà, without ſeed, which is extremely luſcious and agreeable to the taſte; the ſmall white grape, called Aſkeri, alſo without ſeed, and as ſweet as ſugar; the black grape, of which the celebrated wine of Shirauz is made. This wine is preſſed by the Armenians and Jews, in the months of October and November, and a vaſt deal is exported annually to Abu Shehr, and other parts in the Perſian Gulph, for the ſupply of the India

market. The wine of Shirauz is really delicious, and well deſerving of praiſe; ſo much ſo, that people who have drank it for a ſpace of time ſeldom care for any other, though at the firſt taſte it is rather unpleaſant to an European. They have another kind of large red grape, called Sahibi, the bunches of which weigh ſeven or eight pounds each: it is ſharp and rough to the taſte, and makes vinegar of a very ſuperior quality. The cherries here are but indifferent; but apples, pears, melons, peaches, quinces, nectarines, and the gage plums, are all very good, and in the greateſt plenty. The pomegranate is good to a proverb; the Perſians call it the fruit of Paradiſe.

The

The breed of horſes in the province of Fars is at preſent very indifferent, owing to the ruinous ſtate of the country; but in the province of Duſhtiſtaàn, lying to the ſouth-weſt, it is remarkably good. The ſheep are of a ſuperior flavour, owing to the excellence of the paſturage in the neighbourhood of Shirauz, and are alſo celebrated for the fineneſs of their fleece: they have tails of an extraordinary ſize, ſome of which I have ſeen weigh upwards of thirty pounds; but thoſe which are ſold in the markets do not weigh above ſix or ſeven. Their oxen are large and ſtrong, but their fleſh is ſeldom eaten by the natives, who confine themſelves chiefly to that of ſheep and fowls. Proviſions of all kinds are very

Breed of Horſes.

cheap; and the neighbouring mountains affording an ample ſupply of ſnow throughout the year, the meaneſt artificer of Shirauz may have his water and fruits cooled without any expence worthy his conſideration: this ſnow being gathered on the tops of the mountains, and brought in carts to the city, is ſold in the markets. The price of proviſions is regulated at Shirauz with the greateſt exactneſs, by the Daroga, or judge of the police, who ſets a fixed price upon every article, and no ſhop-keeper dares to demand more, under the ſevere penalty of loſing his noſe and ears; ſuch being the puniſhment attached to a crime of this nature; by which means the pooreſt inhabitants are effectually ſecured from impo-

impoſition, in ſo capital an article as the neceſſaries of life.

Manufactures and trade are at preſent greatly decayed in Perſia, the people having had no interval of peace to recover themſelves ſince the death of Kerim Khan to the preſent period: but if a regular and permanent government were once again to be eſtabliſhed, there is little doubt but they would flouriſh, as the Perſians are very ingenious, of quick capacities, and even the lower claſs of artificers are induſtrious and diligent. They work in filligree and ivory remarkably well, and are good turners. They have at Shirauz a glaſs manufactory, where they caſt very good glaſs, of which great quantities are

Manufactures and trade.

exported to different parts of Perſia; by which the manufacturers acquire conſiderable profit. Moſt of the woollen goods, ſilks and worked linens, are brought from Yezd and Çarmania, from both of which places they alſo export felts and carpets. A great quantity of copper is produced from Tauris, and other of the more northern parts of Perſia. Kòm is remarkable for excellent ſword-blades; but at preſent all trade with Europeans is ſtopped; and the ſtate of the country does not promiſe a ſpeedy return of it. India goods are imported chiefly from Abu Shehr. In matters of trade amongſt the natives, the whole is under the regulation of the Caloònter, or town-clerk, who regulates the duties to be

be paid to the Khan on all imports: this is ſometimes executed with a ſeverity which leaves the merchant little or no profit upon his goods. This officer has an apartment in the grand Caravanſeraì, where himſelf or his aſſiſtant reſides, who is called the Goom Rook, or Cuſtom-maſter, and is always preſent on the arrival of a caravan. All goods are opened here, even to the meaneſt article, and a duty is exacted upon every thing foreign. This office affords a field for great knavery, which I doubt not is often practiſed, as I have frequently heard the merchants complain of the oppreſſive diſpoſition of the preſent ſuperintendant with much acrimony: this proceeding cannot however be preſumed to have the ſanc-

tion of the Khan, as it is moſt probable he is often defrauded without its coming to his knowledge; for a perſon detected in the practice of theſe tricks would unqueſtionably ſuffer death.

The climate of Shirauz.

The climate of Shirauz is one of the moſt agreeable in the world, the extremes of heat and cold being ſeldom felt. During the ſpring of the year the face of the country appears uncommonly beautiful. The flowers, of which they have a great variety, and of the brighteſt hues, the fragrant herbs, ſhrubs, and plants, the roſe, the ſweet baſil, and the myrtle, all here contribute to refreſh and perfume the natural mildneſs of the air. The nightingale of the garden (called by

by the Perſians *Boolbul Hezar Daſ-taan*, the goldfinch, and the linnet, by their melodious warblings, at this delightful ſeaſon of the year, ſerve to add to the ſatisfaction of the mind, and to inſpire it with the moſt pleaſing ideas. The beauties of nature are here depicted in their fulleſt extent; the natural hiſtorian and the botaniſt would here meet with ample ſcope for purſuing their favourite inveſtigations. With ſuch advantages, added to the ſalubrity of the air, how can it be wondered at, that the inhabitants of Shirauz ſhould ſo confidently aſſert the pre-eminence of their own city to any other in the world?—or that ſuch beauties ſhould fail of calling forth the poetical exertions of a Hàfiz, a Sàdi, or a Jàmì? Their mornings

and evenings are cool, but the middle of the day is very pleaſant. In ſummer the thermometer ſeldom riſes above ſeventy-three in the day time, and at night it generally ſinks as low as ſixty-two. The autumn is the worſt ſeaſon of the year, that being the time when the rains begin to fall, and during the autumnal months it is conſidered by natives as the moſt unhealthy; colds, fluxes, and fevers being very general. In winter, a vaſt deal of ſnow falls, and very thick, but ice is rarely to be found, except on the ſummits of the mountains, or towards Iſpahan, and the more northern parts of Perſia. One thing, which is moſt to be eſteemed in this country, and renders it preferable to any other part of the world, is

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their nights, which are always clear and bright, and the dew that in moſt places is of ſo pernicious and dangerous a nature, is not of the leaſt ill conſequence here: there is none at all in ſummer, and in the other ſeaſons it is of ſuch a nature, that if the brighteſt ſcimitar ſhould be expoſed to it all the night, it would not receive the leaſt ruſt; a circumſtance I have myſelf experienced. This dryneſs in the air cauſes their buildings to laſt a great while, and is undoubtedly one of the principal reaſons that the celebrated ruins of Perſepolis have endured for ſo many ages, and comparatively ſpeaking, in ſo perfect a ſtate; that place being ſituated in much ſuch another valley as Shirauz, and but two days journey from

from thence. The nights in Perſia, and more particularly in the ſouthern parts of it, are moſt excellently adapted for the ſcience of aſtronomy, being of extraordinary brightneſs, and far preferable in that point to what I have obſerved in any country in which it has been my fortune to reſide.

Slight account of the character of the modern Perſians.

In attempting to ſay any thing of the character of the Perſians, I am ſenſible of the difficulty of the undertaking, from my being ſo ſhort a time amongſt them. An acquaintance with the real character of a people is only capable of being attained by a very long reſidence; yet as, during my ſtay in Perſia, from the ſituation I was placed in, by living in a native family,

mily, I had an opportunity of ſeeing more of the nature and diſpoſition of the middling ſort of people, and their manners and cuſtoms, than perhaps has fallen to the lot of moſt travellers, I am induced to give the few obſervations I made during that period. The Perſians, with reſpect to outward behaviour, are certainly the Pariſians of the Eaſt. Whilſt a rude and inſolent demeanour peculiarly marks the character of the Turkiſh nation towards foreigners and Chriſtians, the behaviour of the Perſians would, on the contrary, do honour to the moſt civilized nations: they are kind, courteous, civil and obliging to all ſtrangers, without being guided by thoſe religious prejudices ſo very prevalent in every other

other Mahomedan nation; they are fond of enquiring after the manners and cuſtoms of Europe; and, in return, very readily afford any information in reſpect to their own country. The practice of hoſpitality is with them ſo grand a point, that a man thinks himſelf highly honoured if you will enter his houſe and partake of what the family affords; whereas going out of a houſe, without ſmoking a Caleàn, or taking any other refreſhment, is deemed, in Perſia, a high affront; they ſay that every meal a ſtranger partakes with them brings a bleſſing upon the houſe: to account for this, we muſt underſtand it as a pledge of faith and protection, when we conſider that the continual wars in which this country

country has been involved, with very little ceſſation, ſince the extinction of the Seſi family, have greatly tended to an univerſal depravity of diſpoſition, and a perpetual inclination to acts of hoſtility. This has leſſened that ſoftneſs and urbanity of manners for which this nation has been at all former times ſo famous; and has at the ſame time too much extinguiſhed all ſentiments of honour and humanity amongſt thoſe of higher rank.

Their hyperbolical mode of addreſs.

The Perſians, in their converſation, uſe ſuch extravagant and hyperbolical compliments on the moſt trifling occaſions, that it would at firſt inſpire a ſtranger with an idea, that every inhabitant of the place was willing to lay down his life,

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ſhed his blood, or ſpend his money in his ſervice; and this mode of addreſs (which in fact means nothing) is obſerved not only by thoſe of a higher rank, but even amongſt the meaneſt artificers, the loweſt of which will make no ſcruple, on your arrival, of offering you the city of Shirauz and all its appurtenances, as a peiſhkuſh or preſent. This behavious appears at firſt very remarkable to Europeans, but after a ſhort time becomes equally familiar. Freedom of converſation is a thing totally unknown in Perſia, as that *walls have ears* is proverbially in the mouth of every one.—The fear of chains which bind their bodies has alſo enſlaved their minds; and their converſation to men of ſuperior rank to themſelves is marked with

with ſigns of the moſt abject and ſlaviſh ſubmiſſion; while, on the contrary, they are as haughty and overbearing to their inferiors. The exceſſive fear and awe they ſtand in before the great, is exemplified in a circumſtance I ſhall mention, which happened when I accompanied Mr. Jones, of the Buſſora Factory, to the Perſian camp, in an audience we were admitted to with Jaafar Khan. The Khan had ordered Mr. Jones to be ſhewn his horſes; who having ſeen them, was aſked which he liked the beſt. Mr. Jones told him (through me) that he approved very much of the ſtud in general, but that two horſes (naming them) were entitled to more particular attention. This the man who accompanied us, and who

who was in the capacity of a gentleman uſher, interpreted to the Khan in the following terms: "He ſays "that all the horſes are the fineſt "that ever were ſeen; but as to "the two marked out, their equal "is not to be found in any part of "the world." And at this anſwer the Khan himſelf ſeemed pleaſed; no doubt from having been uſed to no other language from his infancy.

Inſtance of ſervility.

The Perſians, in their converſation, aim much at elegance, and are perpetually repeating verſes and paſſages from the works of their moſt favourite poets, Hafiz, Sàdi, and Jàmi; a practice univerſally prevalent, from the higheſt to the loweſt; becauſe thoſe who have

have not the advantages of reading and writing, or the other benefits ariſing from education, by the help of their memories, which are very retentive, and what they learn by heart, are always ready to bear their part in converſation. They alſo delight much in jokes and quaint expreſſions, and are fond of playing upon each other; which they ſometimes do with great elegance and irony. There is one thing much to be admired in their converſations, which is the ſtrict attention they always pay to the perſon ſpeaking, whom they never interrupt on any account. They are in general a perſonable, and in many reſpects a handſome, people: their complexions, ſaving thoſe who are expoſed to the inclemencies

of the weather, are as fair as Europeans.

The women of Shirauz.

The women at Shirauz have at all times been celebrated over thoſe of other parts of Perſia for their beauty, and not without reaſon. Of thoſe whom I had the fortune to ſee during my reſidence, and who were moſtly relations and friends of the family I lived in, many were tall and well ſhaped; but their bright and ſparkling eyes was a very ſtriking beauty: this, however, is in a great meaſure owing to art, as they rub their eye-brows and eye-lids with the black powder of antimony (called ſurma), which adds an incomparable brilliancy to their natural luſtre. The large black eye is

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in moſt eſtimation among the Perſians, and this is the moſt common at Shirauz. As the women in Mahomedan countries are, down to the meaneſt, covered with a veil from head to foot, a ſight is never to be obtained of them in the ſtreet; but from my ſituation, I have ſeen many of them within doors, as when any came to viſit the family where I lived, which many did, directed by their curioſity to ſee an European, underſtanding I belonged to the houſe; they made no ſcruple of pulling off their veils, and converſing with great inquiſitiveneſs and familiarity, which ſeemed much gratified by my ready compliance with their requeſts, in informing them of European cuſtoms and manners,

and never failed to procure me thanks, with the additional character of a good natured *Feringy* (the appellation by which all Europeans are diſtinguiſhed). The women in Perſia, as in all Mahomedan nations, after marriage, are very little better than ſlaves to their huſbands. Thoſe mild and familiar endearments which grace the ſocial board of an European, and which at the ſame time they afford a mutual ſatisfaction to either ſex, tend alſo to refine and poliſh manners, are totally unknown in Mahomedan countries. The huſband, of a ſuſpicious temper, and chained down by an obſtinate and perſevering etiquette, thinks himſelf affronted even by the inquiry of a friend after the health of his wife.

Calling

Calling her by name, is never allowed of; the mode of addreſs muſt be, "May the mother of ſuch "a ſon, or ſuch a daughter, be "happy; I hope ſhe is in health." And none, except thoſe of the neareſt kin, as a brother, or uncle, are ever allowed to ſee the females of the family unveiled: it would be deemed as an inſult.—Thrice happy ye, my fair and amiable countrywomen, who, born and educated in a land of freedom, can, without violating the laws of propriety, both give and receive the benefit of ſocial intercourſe, unimpreſſed by the baneful effects of jealouſy! Rejoice that theſe bleſſings are afforded you!—which have inculcated the ſentiments of liberality and politeneſs, and which

ſtill contribute to enhance the value of ſociety, and to ſecure you a permanent and unalloyed felicity!—The Perſian ladies, however, during the days of courtſhip, have in their turn pre-eminence; a miſtreſs making no ſcruple of commanding her lover to ſtand all day long at the door of her father's houſe, repeating verſes in praiſe of her beauty and accompliſhments; and this is the general way of making love at Shirauz; a lover rarely being admitted to a ſight of his miſtreſs, before the marriage contract is ſigned.

Curious ſpecies of contention.

The Perſians, in their diſpoſitions, are much inclined to ſudden anger; quick, fiery, and very ſenſible of affronts, which they immediately reſent

reſent on the ſpot. They are a brave and courageous people; but I have before ſaid, that their frequent wars have much depraved their ancient urbanity of manners; and this ferocity of diſpoſition has alſo introduced a ſtrife, peculiar to the lower claſs of inhabitants of Shirauz. When two people begin fighting, it always raiſes a great crowd, who generally ſeparately take the part of one or the other in the conteſt, and the whole preſently becomes a ſcene of tumult and confuſion, until the arrival of the Daroga, or judge of the police, who puts an end to the fray. Theſe riots are very frequent, and even the boys are fond of running to them, in order to have a ſhare in the contention. In their capacities they

are ready, prompt, and ingenious: but theſe talents they too often employ in the moſt diſcreditable way, being the greateſt liars in the world, practiſing the moſt improbable falſities with the graveſt air imaginable; and ſo far from being abaſhed by a detection, they always endeavour to turn it off with a laugh, and even confeſs themſelves, that they think there is no harm in telling a lye, provided it can be of any benefit to themſelves: and they will always, in every buſineſs they are engaged in, endeavour firſt to bring it about by lying and knavery; which, if unſucceſsful (as thoſe with whom they deal are full as expert as themſelves), they will then conclude the bargain with truth and honeſty;

honeſty; but either way is equally indifferent to them.

The Perſians univerſally have a fixed belief in the efficacy of charms, omens, taliſmans, and other ſuperſtitions. Beſides what they have received ſince their converſion to Mahomedaniſm, they have in general retained all that their anceſtors before practiſed. Indeed, the only difference is, that what was before authoriſed and commanded by the Magian religion, has been ſubſequently allowed by the religion of Mahomed. They are, of all people, the moſt addicted to the idea of fortunate or auſpicious days and hours, the *dies faſti atque nefaſti* of the Romans; and even on the minuteſt and moſt trifling

The ſuperſtition of the Perſians.

trifling occaſions will ſeek for a lucky moment. Going a journey can never be performed without firſt conſulting a book of Omens, each chapter of which begins with a particular letter of the alphabet, which is deemed fortunate or inauſpicious; and ſhould they unluckily pitch upon one of the latter, the journey muſt of courſe be delayed until a more favourable opportunity. Entering a new houſe, the putting on of a new garment, with numberleſs other common and trifling occurrences, are determined by motions equally abſurd and frivolous. In their marriages they pay the ſtricteſt attention to this point; a lucky hour for ſigning the contract, and another for the wedding-day, being eſteem-

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ed abſolutely neceſſary to the future happineſs of the intended couple: Thoſe alſo who are in good circumſtances, generally ſend for a Muunjim, or aſtrologer, at the birth of a child, in order to calculate his horoſcope with the utmoſt exactneſs.

Their taliſmans.

To a man they have their Taliſmans, which are generally ſome ſentence from the Koran, or ſaying of their prophet Ali, written either upon paper, or engraved upon a ſmall plate of ſilver, which they bind round their arms, and other parts of the body; but thoſe of higher rank make uſe of rubies, emeralds, and other precious ſtones. The women of condition have ſmall ſilver plates of a circular form, upon

upon which are engraved ſentences from the Koran; which, as well as the Taliſmans, they bind about their arms with pieces of red and green ſilk, and look upon them as never-failing charms againſt the faſcinations of the Devil, or wicked ſpirits (whom they call Deebs), and who they ſay are conſtantly roaming about the world, to do all the miſchief in their power. They are equally abſurd in their ideas of the heavenly bodies, at leaſt the middling and lower claſs of people, particularly in reſpect to the falling of the ſtars, eclipſes of the ſun and moon, and the appearances of meteors and comets. As for their religious ſyſtem, they believe there are nine heavens, the loweſt of which is that immediately above

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their heads: they imagine, therefore, that on the falling of a ſtar, it is occaſioned by the angels in the lower heaven giving blows on the heads of the devils, for attempting to penetrate into thoſe regions. Mr. Hanway has taken notice of this circumſtance in his travels; and it is the firm belief of the Perſians in general, and even amongſt ſome of thoſe who, from their education and ſenſe, ought to be better informed.

Curious manner of charming the ſcorpions.

Among other cuſtoms of a ſuperſtitious nature, they believe that ſcorpions, of which there are great numbers in this country, and very venomous, may be deprived of the power of ſtinging, by means of a certain prayer which they make uſe

uſe of. The perſon who has the power of binding, as it is called, turns his face towards the ſign Scorpio, in the heavens, which they all know, and repeats this prayer. Every perſon preſent, at the concluſion of a ſentence, claps his hands; after this is done, they think that they are perfectly ſafe: nor, if they ſhould chance to ſee any ſcorpions during that night, do they ſcruple taking hold of them, truſting to the efficacy of this fancied all-powerful charm. I have frequently ſeen the man in whoſe family I lived, repeat the above prayer, on being deſired by his children to bind the ſcorpions; after which the whole family has gone quietly and contentedly to bed, fully perſuaded they could receive

ceive no hurt by them. During the ſummer ſeaſon, ſcorpions appear in great numbers; they are quite black in appearance, and very large, and the ſting of them is dangerous, but not mortal: thoſe, however, which are found in the more northern parts of Perſia, and particularly in the province of Caſhàn, are of ſo dangerous a nature, as often to cauſe immediate death.

Not ſcrupulous of drinking wine.

The Perſians are, of all Mahomedan nations, the leaſt ſcrupulous of drinking wine, as many of them do it publicly, and almoſt all of them in private (excepting thoſe who have performed the pilgrimage to Mecca, and men of religion): they alſo are very liable to be quarrelſome

relſome when inebriated, which is often attended with fatal conſequences. They eat opium, but in much leſs quantities than the Turks; and indeed in every thing they ſay or do, eat or drink, they make a point to be as different from this nation as poſſible, whom they deteſt to a man, beyond meaſure; eſteeming Jews and Chriſtians ſuperior to them, and much nearer to ſalvation. They publicly curſe and abuſe the three firſt Caliphs after Mahomed, *Abu Beker*, *Omar*, and *Oſman*, whom they ſay were uſurpers and tyrants, and unjuſtly deprived their prophet Ali of his right of the Caliphat. It is impoſſible to conceive the great veneration they expreſs for Ali, both in their books and in their converſation:

verſation: they eſteem him to be the moſt excellent and learned man that ever lived, and not inferior in good qualities to Mahomed himſelf, excepting in his expreſs dignity, as a heavenly miſſionary. They ſay that Ali was the only man the world ever produced, who could converſe in all languages; and that ſince him no one has appeared upon earth with an equal knowledge.

Exceſſive reſpect for Ali.

As one inſtance to what exceſs the common people carry their veneration, I ſhall mention a ſpeech made uſe of by the Cheharwadar, or Maſter of the Cafila, with whom I travelled to Shirauz:—One of his aſſiſtants making uſe of the common expreſſion, *O God! O Ali!* he immediately replied, *No, no, Ali firſt,*

God ſecond!—The title of Ameer al Moumineen, or Commander of the Faithful, when made uſe of by the Perſians, is always applied to Ali; for they will not allow there having been rightfully any other. It is a common term of abuſe amongſt the lower claſs of people, when in a paſſion, to call their opponents the ſon of a Sunni, or follower of Omar, implying that they could not wiſh him a more reproachful condition. The Perſians reckon the right of ſucceſſion to the Caliphat to conſiſt of twelve Imaums, or Heads of the Faith, whom they deduce from the family of their Prophet; that is, from his daughter Fatima, whom he gave in marriage to Ali, and from thence to his two ſons by that marriage, Huſſun and Huſſein,

Huſſein, and their children, deſcendants. They moreover allege, that the Prophet, in his life-time, did publicly declare that Ali and his family ſhould ſucceed to the Caliphat, both in ſpiritual and temporal matters. This, however, the Turks deny, affirming that the right of ſucceſſion was from the free election of the people, and that by that right the three firſt Caliphs took poſſeſſion of the throne.

The twelve Imaums, in which the Perſians eſteemed the true right of the Caliphat to conſiſt, are as follow: 1ſt, Ali, who ought to have come immediately after Mahomed, but ſucceeded the fourth from him, as above mentioned.—2d, Huſſun, the eldeſt ſon of Ali, put to death

The twelve Imaums.

by the Caliph Moaweia; or, as others ſay, poiſoned by Ayeſha, the widow of Mahomet, for oppoſing her intrigues.—3d, Huſſein, the ſecond ſon of Ali, killed at Kirbelài, in Eeràck Arabì, in the war againſt the Caliph Yezeed, ſon of Moaweia: the death of which laſt two perſons gave riſe to the annual mourning, obſerved ſo ſolemnly by the Perſians, and others of the ſect of the Sheiàs.—4th, Zein al Abudeen, the ſon of Huſſein, put to death by Wàlid the Firſt, the ſon of Abdul Meleck.—5th, Mahomed al Bawkir, the ſon of Zein al Abudeen, put to death by order of Haſhim, the ſon of Abdul Meleck.—6th, Jaafar al Sadick, the ſon of Mahomed al Bawkir, put to death by order of Abu Jaafar Dowànikeè.—7th, Mouſa Kazim,

Kazim, the ſon of Jaafar al Sadick, put to death by order of Haroon Abbaſi, at Bagdad.—8th, Ali Ibn Mouſa al Rezà, put to death by order of Almàmoun Abbaſi. It was in honour of this Imaum that Shàh Abbàs built the famous moſque at Meſched, and commanded his ſubjects to make pilgrimages thither, to prevent the carrying out the immenſe ſums of money expended annually by thoſe who went to Mecca in Arabia; a very wiſe and politic ſtroke, by which means he cauſed Perſia to flouriſh more in his reign than it had done for a long time before, or has ever ſince. —9th, Mahomed al Tùkee, the ſon of Ali Ibn Reza, put to death by order of Almamoun Abbàſi.—10th, Ali al Nukee, the ſon of Mahomed

al Tukee, put to death at Samara, by order of Moàtizim Abbaſi.—11th, Huſſun Aſkeri, the ſon of Ali al Nukee, put to death by order Moàtizim Abbaſi.—12th, Mahomed al Mahàdi, the ſon of Huſſun Aſkeri, who diſappeared in the reign of Moàtemud Abbaſi, and who the Perſians expect will be again viſible before the end of the world. He has the title of Huzurut Sàheb Zimaùn, or Lord of Time, and is always mentioned by them with the higheſt reſpect. Theſe twelve Imaums are diſallowed by the Turks, and others of the ſect of Omar, who ſay that, excepting Ali, they were all juſtly put to death for rebellious practices againſt the governments under which they lived: but they are eſteemed as ſaints and martyrs

martyrs by the Perſians, and the only true and lawful Caliphs, which they confirm in the recital of their Kélema, or creed, by adding the words, "*and Ali is the friend of God*;" an expreſſion which the Turks omit.

Matters of religion in Perſia, as before obſerved, are managed by the Sheick al Sellaum, or the Head of the Faith, an office anſwering to that of Mufti among the Turks. He takes cognizance of all eccleſiaſtical matters, and on public feſtivals and other occaſions preaches in the grand moſque; but he has not, like the Mufti, any power in affairs of ſtate, being entirely confined to his religious office.

Matters of religion managed by Sheick al Sellaum.

In point of dreſs, the Perſians differ remarkably from the Turks; for in Turky any perſon who was not a Seiud, or deſcendant of the Prophet, wearing the leaſt green upon his garment, would moſt probably be ſtoned: whereas in Perſia, the general and favourite colour is green, even to their ſhoes; and people of all perſuaſions and denominations may wear it as they pleaſe. A Turk alſo thinks himſelf defiled by the touch of a Chriſtian, even on his garments. The Perſians, on the contrary, will eat out of the ſame plate, drink out of the ſame cup, and ſmoke out of the ſame Calean, as readily as they would with their own children; at leaſt I have conſtantly experienced this myſelf, during my reſidence

ſidence in Perſia, while living in a native family. The Perſians, in ſome parts of their devotions, differ from the Turks, as they always pray with open hands; whereas thoſe of the Turks are cloſed and placed before them. The Perſians alſo, in their ablutions, before prayer, waſh their faces and beards with their right hand only, the other being reſerved for meaner occaſions, and they only ſlightly touch the fore and hind part of their feet; but the Turks waſh with both hands, and rub all over their feet. The Jaiè Numàz, or carpet on which they pray, is always endeavoured to be placed with the upper part of it facing to the temple of Mecca, but this they only gueſs at.

In

More tolerant in their religious ideas than the Turks.

In religious opinions they are far more tolerant than the Turks: they acknowledge the authority of the Old and New Teſtament, which they ſay were ſent from heaven, and delivered to Moſes and Chriſt, equally with their Koran; only they affirm that the laſt was given to purify and correct the errors of the two former, which they pretend have been much corrupted from their original ſtate, both by Jews and Chriſtians. They acknowledge Jeſus Chriſt to have been a great prophet, but deny him to have been the Son of God, and the Saviour of Mankind; and pretend that their prophet Mahomed is the laſt or ſeal of the prophets, the number of which, they ſay, amounts to one hundred and twenty-

five

five thouſand; from which circumſtance he is called Khatim al Ambeai, or, as I have explained, the Seal of the Prophets. In their opinion, all nations are to be converted to Mahomedaniſm on the day of judgment; and on that day the people of each faith flying to their particular prophet for protection, ſhall by him be ſcreened and defended from God's wrath, through mediation, and finally become all of one faith, which is to be Mahomedaniſm. In like manner they apply many things to their own Impoſtor, which only belong to our Saviour.

Their mode of living.

The mode of living of the Perſians is in general as follows: They always riſe at day-break, in order to

to perform their devotions. Their firſt prayer is denominated Numaz Soobh, or the morning prayer; it is ſaid before ſun-riſe, after which they eat a ſlight meal, called Nàſhta, or breakfaſt; this conſiſts of grapes, or any other fruits of the ſeaſon, with a little bread, and cheeſe made of goat's milk; they afterwards drink a cup of very ſtrong coffee, without milk or ſugar; then the Calean, or pipe, is introduced. The Perſians, from the higheſt to the loweſt ranks, all ſmoke tobacco.

Their ſecond hour of prayer is called Numaz Zòhur, or mid-day prayer, and is always repeated when the ſun declines from the meridian. Their dinner, or Chàſht, which

which is ſoon after this prayer, conſiſts of curds, bread, and fruits of various kinds; animal food not being uſual at this meal.

The third hour of prayer is called Numaz 'Aſur, or the afternoon prayer, ſaid about four o'clock.

The fourth hour of prayer is Numaz Shàm, or evening prayer, which is ſaid after ſun-ſet; when this is finiſhed, the Perſians eat their principal meal, called Shàmi, or ſupper. This generally conſiſts of a Pilau, dreſſed with rich meat-ſauces, and highly ſeaſoned with various ſpices: ſometimes they eat Kibaàb, or roaſt meat. When the meal is ready, a ſervant brings notice thereof, and at the ſame time preſents

preſents a ewer and water; they then waſh their hands, which is an invariable cuſtom with the Perſians, both before and after eating. They eat very quick, conveying their food to their mouths with their fingers; the uſe of knives and forks being unknown in Perſia. Sherbets of different ſorts are introduced, and the meal concludes with a deſſert of delicious fruits. The ſupper being finiſhed, the family ſit in a circle, and entertain each other by relating pleaſant ſtories (of which they are exceſſively fond), and alſo by repeating paſſages from the works of their moſt favourite poets, and amuſing themſelves at various kinds of games. The fifth and laſt prayer is ſtyled Numaz Akhir, the laſt prayer; or ſome-

ſometimes Numaz Shèb, or the night prayer, repeated about an hour after ſupper.

The great reſpect of the Perſians for their Imaums.

The city of Shirauz is divided into twelve diſtricts, or neighbourhoods; over each of which one of their Imaums, or Heads of Faith, is believed to preſide, as a kind of guardian angel. Every Thurſday night, which the Perſians call the night of Friday, the cryers and other domeſtics of the moſques make a Zikir, that is, a recital of the life and good actions of the Imaum or Saint who preſides over the diſtricts, by whoſe influence the inhabitants hope to obtain their wiſhes, and be abſolved from their ſins. Theſe Imaums are alluded to by the Perſians in their con-

converſations; they ſwear by them, and invoke them on all occaſions of diſtreſs and adverſity, as well as return them thanks on any good fortune befalling them.——The moſques of the Imaum Zadas, or deſcendants from the Imaums, ſerve as ſanctuaries for criminals; but the moſt ſanctified place in Shirauz, and which no one ever violates, is the Shah Cheraug, of which I have made mention already, where the greateſt criminal can be protected, if the inhabitants of the place ſhould receive him. However, perſons offenſive to government are generally delivered up when demanded. This laſt-mentioned cuſtom ſeems to bear a ſtrong analogy to the mode practiſed in Roman Catholic countries, of the

ſanctuary

ſanctuary of a church, or monaſtery, ſcreening a criminal from the puniſhment of the law.

An audience of Jaafar Khan.

On the 18th of July, 1787, I accompanied Mr. Jones, ſecond of the Engliſh factory at Buſſora, to the Perſian camp, where we were admitted to an audience of Jaafar Khan. On our arrival in camp, at a little after ten A. M. we were conducted to the tent of the miniſter, Meerza Mahomed Hoſſein, where we ſtaid a conſiderable time, and were entertained with a calean and coffee, the uſual mode of treatment in Perſia to viſitors. The tent of the Meerza was a very handſome one, of an oblong form, with an open front, the inſide lined with a fine chintz, and the walls of

a curious open work; the floor was covered with a Perſian carpet, and with long felts, made at Yezd, but no cuſhions, as the Perſians never uſe any in public, and very ſeldom in private. At half an hour after twelve, an officer came to acquaint us, that the Khan was ready to receive us, and deſired us at the ſame time to follow him. We accordingly ſet out, and although the Khan's tents were exactly in a parallel line with that of the miniſter, yet, agreeably to the etiquette obſerved in Perſia, we were obliged to make a circuit of about thirty yards, in order to approach through a *Counaught*, or ſcreen of canvas, painted red. On our paſſing this ſcreen, the firſt officer quitted us, and another immediately

ately coming up, conducted us towards the tent, and at the ſame time called out to the attendants ſurrounding, to open to the right and left, by which we had a full view of the Khan. Upon this the officer deſired us to ſalute, which we did by pulling off our caps after the Engliſh faſhion, bowing at the ſame time. The Khan made a ſlight inclination with his head, and we were then conducted round the outſide of the tent, and entered at the back door. On our entrance, the Khan made a ſecond inclination with his head, and deſired us to ſit down, which we did, at about four yards diſtance; though at a former interview Mr. Jones had, he was obliged to ſit much further off. The Khan

ſeemed pleaſed: he aſked ſeveral queſtions concerning Europe, the Engliſh, and their manners and cuſtoms:—expreſſed his wiſh that Mr. Jones had benefited by the air of Shirauz, and aſſured us both of his protection whilſt we ſtaid there, and ordered his ſecretary to make out a Firmaàn, or order, for that purpoſe.—After ſtaying a conſiderable time, we took leave in the ſame manner as we entered. The tent of the Khan was a noble one, of an oblong form, and pitched with three poles, which were adorned at the top with gilt balls. The front is open in all weathers; the inſide was lined throughout with a beautiful clouded ſilk, and the open work much the ſame as that of the miniſter's: the floor was

covered

covered with a rich carpet, and long felts. At the upper end of the tent ſat Jaafar Khan, upon a large felt, bent double under him: oppoſite to him ſtood Meerza Mahomed Hoſſein, without the tent, and ſeveral other officers of the army. The Khan's dreſs differed not from that of the other great men; he wore an orange-coloured *Cuba*, or coat, made of ſilk, and quilted, and had his ſcimitar on. The calean which he ſmoked was of gold, beautifully filligreed, with a ruby in the *Ser Pooſh*, or head.

In the rear of the Khan's tent, about the diſtance of forty yards, was the Haram, or women's apartments: theſe were completely walled in by ſcreens of red painted canvas,

about twelve feet in height. The Khan has always a certain number of women, whom he ſelects to accompany him when in camp; and they have the ſame number of attendants and accommodations as thoſe within the palace.

A ſhort Account of the Remains of the celebrated Palace of PERSEPOLIS.

On Thurſday evening, the 30th of Auguſt, I left Shirauz in company with Mr. Jones, for the purpoſe of viſiting the ruins of the celebrated palace of Perſepolis. We ſlept that night at a garden without the city, and at three o'clock on Friday morning we ſet off;

off:—at nine A. M. arrived at the village of Zarkan, ſituated eight furſengs, or thirty-two Engliſh miles, from Shirauz. The road to this place is chiefly through a rocky, mountainous country;—approaching, however, to Zarkan, you meet with ſome cultivated land. Zarkan is a large village under the government of Shirauz, and is ruled by a Calentar, or chief magiſtrate. From its vicinity to the mountain, the view of this place is very pleaſing; the neighbourhood produces the large red grape. On the road we met with ſome hundreds of wandering Curds, and Turkomans: they ſaid the name of their tribe was Ort, and that they were going towards Gurmaſeer, a place to the ſouthward

of Shirauz, in order to ſpend the approaching autumn and winter. Theſe people lead a wandering life, having no ſettled place of abode, but move about with their families, flocks and herds, in a manner ſimilar to the ancient Scythians: their complexions were the ſame as thoſe of the gypſies in Europe, ſun-burnt and tawney.

Saturday, September the 1ſt, moved at half paſt twelve A. M.—. At five we croſſed the Bund Ameer river, which Mr. Niebuhr has laid down as the ancient Araxes; over this river is a ſtone bridge, which the natives call Pool Khan. We proceeded on through the plain, and at half after ſix arrived at the ruins. This ſtage is five furſengs; the

the road lies entirely through the plain, which beginning about five miles to the ſouthward of Zarkan, is continued up to Perſepolis, which is ſituated cloſe under the mountains. Our Cafila encamped in a garden a mile and a half to the northward of the ruins, near the village of Merdaſht, from whence the whole plain takes its name. This plain is exceedingly delightful; it abounds in game of ſeveral ſorts, amongſt which we diſcovered partridges, wild pigeons, quails and hares.

At nine A. M. went to viſit the ruins. What remains of the celebrated palace of Perſepolis, is ſituated on a riſing ground, and commands

mands a view of the extenſive plain of Merdaſht. The mountain Rehumut encircles the palace in the form of an amphitheatre: you aſcend to the columns by a grand ſtair-caſe of blue ſtone, containing one hundred and four ſteps. The firſt object that ſtrikes the beholder on his entrance, are two portals of ſtone; I judge them to be about fifty feet in height each; the ſides are embelliſhed with two ſphinxes of an immenſe ſize, dreſſed out with a profuſion of bead-work, and, contrary to the uſual method, they are repreſented ſtanding. On the ſides above are inſcriptions in an ancient character, the meaning of which no one hitherto has been able to decypher.

At

At a ſmall diſtance from theſe portals you aſcend another flight of ſteps, which lead to the grand hall of columns. The ſides of this ſtair-caſe are ornamented with a variety of figures in baſſo relievo; moſt of them have veſſels in their hands: here and there a camel appears, and at other times a kind of triumphal car, made after the Roman faſhion; beſides theſe, are ſeveral led horſes, oxen and rams, that at times intervene and diverſify the proceſſion. At the head of the ſtair-caſe is another baſſo relievo, repreſenting a lion ſeizing a bull; and, cloſe to this, are other inſcriptions in ancient characters. On getting to the top of this ſtair-caſe, you enter what was formerly a moſt magnificent hall; the natives

tives have given this the name of Chehul Minàr, or forty pillars; and though this name is often uſed to expreſs the whole of the building, it is more particularly appropriated to this part of it. Although a vaſt number of ages have elapſed ſince the foundation, fifteen of the columns yet remain entire; they are from ſeventy to eighty feet in height, and are maſterly pieces of maſonry: their pedeſtals are curiouſly worked, and appear little injured by the hand of time. The ſhafts are enfluted up to the top, and the capitals are adorned with a profuſion of fret-work.

From this hall you proceed along, eaſtward, until you arrive at the remains

remains of a large ſquare building, to which you enter through a door of granite. Moſt of the doors and windows of this apartment are ſtill ſtanding; they are of black marble, and poliſhed like a mirror: on the ſides of the doors, at the entrance, are bas-reliefs of two figures at full length; they repreſent a man in the attitude of ſtabbing a goat: with one hand he ſeizes hold of the animal by the horn, and thruſts a dagger into his belly with the other; one of the goat's feet reſts upon the breaſt of the man, and the other upon his right arm. This device is common throughout the palace. Over another door of the ſame apartment, is a repreſentation of two men at full length; behind them ſtands a domeſtic, holding

holding a ſpread umbrella: they are ſupported by large round ſtaffs, appear to be in years, have long beards, and a profuſion of hair upon their heads.

At the ſouth-weſt entrance of this apartment are two large pillars of ſtone, upon which are carved four figures; they are dreſſed in long garments, and hold in their hands ſpears ten feet in length. At this entrance, alſo, the remains of a ſtair-caſe of blue ſtone are ſtill viſible. Vaſt numbers of broken pieces of pillars, ſhafts, and capitals, are ſcattered over a conſiderable extent of ground, ſome of them of ſuch enormous ſize, that it is wonderful to think how they could have been brought whole,

and

and ſet up together. Indeed, every remains of theſe noble ruins indicate their former grandeur and magnificence, truly worthy of being the reſidence of a great and powerful monarch; and whilſt viewing them, the mind becomes impreſſed with an awful ſolemnity! —When we conſider the celebrity of this vaſt empire, once the patron of the arts and ſciences, and the ſeat of a wife and flouriſhing government;—when we reflect on the various changes and revolutions it has undergone, at one period a field for the daring ambition of an Alexander,—at another for the enthuſiaſtic valour of an Omar, we muſt conſequently feel the ſtrongeſt conviction of the mutability of all human events!—

Excluſive of the ancient antique inſcriptions already mentioned, are others of a modern date, able to be read, as well as ſome in the Syriac character; the whole of which the celebrated Mr. Niebuhr has accurately copied and publiſhed. Being deſtitute myſelf of all materials neceſſary for copying inſcriptions, and at the ſame time ignorant of the rules of architecture, I have refrained from entering into a diffuſive account of this celebrated palace. What I thought moſt worthy of notice, I have endeavoured to deſcribe to the beſt of my abilities.

Behind the hall of pillars, and cloſe under the mountain, is the remains of a very large building of

of a quadrangular form; this may either have made part of the palace, or, not unlikely, a detached temple, as there is a conſiderable ſpace of ground filled up with earth and mounds of ſand, betwixt the two; and as it has within-ſide ſymbols emblematical of a religious meaning. This building has four principal entrances to it, two from the North-Eaſt, and two from the South-Weſt. The walls are divided into ſeveral partitions, which are ornamented with various pieces of ſculpture, the moſt common of which have the figure of a man at full length; he is ſitting in a chair, with his feet ſupported by a ſtool; behind the chair ſtands a domeſtic holding an umbrella; the man has in his hand a round ſtaff; before

him are two branched candleſticks, with candles in them; beyond theſe is a little boy, and behind him is a woman with a goblet in her hand. Underneath this figure are ſeveral others in long garments; ſome of theſe are armed with bows and arrows, others with ſpears, and all of them have caps, in the form of turrets, which we learn from ancient hiſtorians was the mode of dreſs obſerved by the Medes.—Over the doors of this building, which are twelve in number, are baſs reliefs of a lion ſeizing hold of a bull, ſimilar to that obſervable on the grand ſtair-caſe: the receſſes in the walls are all lined with fine granite, and their fronts have handſome cornices of ſtone. Beſides the uſual figures, is a very extraordi-

nary one, and is, I ſuppoſe, emblematical of the ancient religion of the Perſians: it repreſents a man ſeated on a pillar, who holds in his hand a ſmall veſſel; he has a girdle twiſted round the centre of his body, the two ends of which project a conſiderable diſtance beyond his clothes, and have much the appearance of wings; he is dreſſed in long garments, with a cap, turret-form. Underneath the figure are ſeveral lions (a ſymbol of empire amongſt the ancient Perſians) very well executed.

Behind this ruin, a conſiderable way up the mountain Rehumut, to the north, is the remains of a curious place cut out of the rock, which had formerly an aſcent to it

by ſteps, but theſe being deſtroyed by time, you are obliged to clamber up by the rock. As there is another building parallel to this, about the diſtance of eight hundred yards to the ſouth, I ſhall deſcribe them both together, and add a few obſervations of what I conceive to have been their original deſign.—They are lofty buildings of three ſides, two of which are plain, and forty feet in height; the third has ſeveral fine ſculptures boldly executed; in the centre is a pillar with the myſtic figure already deſcribed ſitting at the top: oppoſite to this ſtands a man upon a pedeſtal of three ſteps; in his left hand he holds a bow, his right is held up, pointing to the figure on the pillar. To the left is an altar of ſtone two

feet

feet high, upon which fire is burning, and a little on one ſide is a large globe ſuſpended in the air, which has much the appearance of being intended for the *ſun*. Theſe two laſt-mentioned ſymbols, we are informed, were conſidered by the Perſian Magi as the two grand principles of their religion, as they adored the Omnipotent Creator of the univerſe under theſe types, being each in their nature the pureſt and freeſt of corruption of all created things: it may, therefore, be preſumed they were intended to repreſent certain myſteries in the Magian faith. The man with the bow may poſſibly be deſigned for a chief of the Magi; or, to hazard a further ſuppoſition, the celebrated lawgiver and prophet,

Zoroaſter himſelf. However, this is only a ſuggeſtion, and I would not be thought to lay it down for a certainty. Every perſon, on viewing theſe noble ruins, muſt have different ideas ariſe to him concerning them; but as all traces of the original religion have long ſince periſhed, together with their learning and language, the world muſt remain in ignorance until the characters on the walls can be decyphered, which, alone, can clear up the much-wiſhed for aſcertainment of the real date of the palace, its devices, emblems, and its real founder. Some have given it as their opinion, that theſe are the tombs of the ancient Kings of Perſia, and of this opinion are Mr. Le Bruyn, and Sir John Chardin.

The

The modern natives call this place Mujilis Gemſheed, or the aſſembly of King Gemſheed, as they ſay that Prince uſed to viſit the place, with the nobles and great men of his court, in order to enjoy a delightful view of the adjacent country, of which, indeed, there cannot be a finer proſpect than from thence.

Underneath the above-mentioned devices are ſmall openings, which lead to a ſubterraneous paſſage, cut out of the mountain; it is ſix feet in height, and four in breadth: the paſſage leads a conſiderable way into the rock, but is quite dark after advancing about thirty yards, and emits a moſt noiſome damp ſmell. The natives call this place

the Cherk Almàs; that is, the Taliſman, or diamond of fate: they affirm that at the end of the paſſage is the Taliſman, and that whoever arrives thither, and aſks queſtions of future events, will be anſwered from within; but they ſay that no one has ever yet been able to penetrate to the extremity of the paſſage, being oppoſed by the Demons and Genii, whom they believe to dwell there; and ſuperſtitiouſly imagine, that all lights taken in there will go out of themſelves. Sir John Chardin, and Mr. Le Brun, however, penetrated a conſiderable way into this paſſage, till, they relate, it ended in a path too narrow to admit further progreſs. As no account has hitherto appeared of theſe ſubterraneous paſſages, but what

what the ſuperſtition of the natives has choſen to invent, it may not be deemed preſumptuous in giving a conjecture, that they were originally intended as places for concealed treaſure, a cuſtom time immemorially obſerved, and to this day ſubſiſting among Eaſtern Princes. Not having lights with us, neither Mr. Jones nor myſelf thought proper to explore the paſſage.

Deſcending to the foot of the mountain, to the ſouth, you meet with the remains of a ſmall ſquare building, which has ſeveral doors and windows ſtill ſtanding, having carved figures on them; but as theſe are only viſible to the waiſt downwards, it is moſt likely the

ſand

ſand from the mountains has choaked up the remainder: the figures are the ſame with thoſe in other parts of the palace.—A little to the weſtward of this building, you aſcend by a ſtone ſtair-caſe into a magnificent court, of a quadrangular form. Several pedeſtals of pillars, and the remains of two grand portals to the eaſt, are ſtill viſible: they are all of granite, and the cornices of the portals appear to have been very ſuperb; they are of an oblong ſhape. On many of the broken pieces of the pillars are ancient inſcriptions.

In ſeveral parts of the palace are ſtone aqueducts, made for the purpoſe of draining off the water that comes from the mountains: they

are

are of blue ſtone, cut under ground eight feet deep, and two and a half in breadth.

Theſe venerable ruins have ſuffered much by the ravages of time and weather; but what ſtill remains of them is as hard and durable as the rock itſelf. Earthquakes, which are frequent in Perſia, have alſo proved the means of throwing down many of the columns, and otherwiſe injuring the apartments; and ſeveral of thoſe which have not been overturned by the violence of the ſhocks, have had their tops nearly removed off, and in this ſituation remain. The ſand, which is conſtantly waſhed down from the mountains by the rain, in the winter ſeaſon, has choaked

choaked up numbers of places, and even covered the pedeſtals of ſeveral pillars.

The old inſcriptions diſcernible on the walls, and other parts of the palace, may be reckoned among the greateſt curioſities, as they have never yet been decyphered, either in the Eaſt or in Europe; and what is very extraordinary, the moſt learned and curious in the Oriental languages have been baffled in every attempt made to learn their meaning:—like the hieroglyphics of Egypt, they remain buried in an impenetrable myſtery. Mr. Niebuhr has given all theſe inſcriptions in his ſecond volume, moſt elegantly and accurately copied, which may poſſibly aſſiſt the curi-

ous

ous in their attempts to elucidate them. It is one of the moſt conſiderable difficulties to ſolve *when* and by *whom* this palace was originally built. The Grecian hiſtorians have given very imperfect and dubious accounts of it, and the Perſians no leſs ſo.—By the preſent natives, the place is called *Tukht Gemſheed*, or the throne of King Gemſheed; who they affirm built it between three and four thouſand years ago: he is alſo expreſsly mentioned as having erected the *Chehul Minár*, or hall of forty pillars. It is related, in Grecian hiſtory, that Alexander the Great ſet fire to and deſtroyed this rich and ſplendid palace, inſtigated to it in a fit of debauchery by the celebrated courteſan Thais. This circumſtance, although

though it has the ſanction of hiſtory, if one reflects upon the appearance of what ſtill remains of theſe ruins, any perſon on viewing them would ſuppoſe ſuch an event impoſſible to have taken place; as, in their preſent ſtate, all the fire that could be applied would not make the ſmalleſt impreſſion on thoſe huge maſſes of ſtone, equal in point of durability and hardneſs to the ſolid rock; and of ſuch are the materials of the whole building. Theſe ſentiments aroſe to me whilſt on the ſpot, and my opinion was ſtrengthened by the fulleſt acquieſcence of Mr. Jones, who thought, like myſelf, it was abſurd to give credit to the idea of its having been burnt by Alexander.

Having

Having met with a ſhort account of the building of this palace, in a Perſian manuſcript, being part of a work called Rouzut al Sefa, or the Garden of Purity, I ſhall here take the liberty of inſerting a tranſlation.

" It is related by hiſtorians, that " King Gemſheed removed the ſeat " of government, which was for- " merly in the province of Sejeſ- " taun, to Fars; and that in the " neighbourhood of Shirauz, hav- " ing taken in a ſpot of ground, " of twelve furſengs in length (48 " Engliſh miles), he there erected " ſuch a palace, that in the ſeven " kingdoms of the world there " was nothing that could equal it. " The remains of that palace, and " many

" many of the pillars on it, are
" viſible to this day; and he cauſed
" the palace to be called *Chehul Mi-*
" *nar*, or *Forty Pillars*. Moreover,
" when the ſun quitting the ſign
" Piſces, in the heavens, had en-
" tered Aries, Gemſheed having aſ-
" ſembled all the princes, nobles,
" and great men of his empire, at
" the foot of his imperial throne,
" did on that day inſtitute a grand
" and ſolemn feſtival; and this
" day from henceforth was called
" the Noo Roze, or Firſt Day of the
" New Year (when the foundation
" of Perſepolis was laid), at which
" period he commanded, from all
" parts of the empire, the attend-
" ance of the peaſants, huſband-
" men, ſoldiery, and others, in or-
" der to proſecute the deſign; re-
" queſting

" queſting that all, with joyful
" hearts and willing hands, ſhould
" lend their aſſiſtance in complet-
" ing this work. This numerous
" aſſembly obeyed the command of
" their monarch, and the building
" was finiſhed with all ſigns of
" mirth and feſtivity."

It is further obſerved, in the Jehan Arà, a book of Perſian chronology, that Queen Homaie, who flouriſhed about 800 years after Gemſheed, added a thouſand columns more to this palace.—Such are the Perſian accounts, which are believed by the preſent natives to be true ones; but I ſhould preſume, that until the ancient characters on the walls can be decyphered, no account of this place,

either Grecian, or Perſian, or any other, can be depended upon as genuine or authentic, as they are unqueſtionably of an antiquity far beyond the records of any language now known in the world.

It is to be remarked, that in the figures throughout the whole of the palace, the rules of art are not attended to; the muſcles of the figures are wanting, yet the drapery is finely done, and the proportions in general are well kept up, though the contour is only obſerved, which gives a fameneſs to the whole. Sir John Chardin obſerves, that he thinks it is evident, whoever was the architect of this celebrated palace, was ignorant of Grecian and of Roman architecture;

tecture; and ſuppoſes, that the defects already mentioned were occaſioned by his being obliged to finiſh the work in a hurry, and by that means the figures were left in the imperfect ſtate we find them at preſent. But Mr. Jones obſerved to me, that he rather ſuppoſed it to have been the *ne plus ultra* of thoſe days; and remarked alſo, that the ornaments he had obſerved in Sadick Khan's palace at Shirauz, were in the ſame ſtyle as thoſe of Perſepolis, and that the architecture of the preſent Perſians was ſimilar to that of ancient times; an obſervation by no means unworthy of attention. With reſpect to the figures on the ſtair-caſe, I have before obſerved, that the variety of animals which appear,

the camels, led horſes, the rams, the triumphal car, and the men with veſſels in their hands, all give room to ſuppoſe *the pomp of a proceſſion* is meant to be repreſented; and I think the poſition may be corroborated by ſome part of the tranſlation before inſerted.

The materials of which the palace is compoſed, are chiefly hard blue ſtone; but the doors and windows of the apartments are all of black marble, and ſo beautifully poliſhed, as to reflect an object like a mirror. One of the principal things worthy of admiration, is the immenſe ſtrength of the foundation. The whole of the palace takes in a circumference of 1400 ſquare yards:—its front is 600 paces

paces from north to ſouth, and 390 from eaſt to weſt. Being built at the foot of a mountain, a great deal of it has been ſmoothed with infinite labour, to make the ſtones lie even. The height of the foundation, in front, is in ſeveral parts from forty to fifty feet, and conſiſts of two immenſe ſtones laid together: the ſides are not ſo high, and more unequal, owing to the vaſt quantity of ſand which has fallen from the mountain. It is much to be feared, that in the courſe of a few centuries, the earthquakes may totally deſtroy the columns and remaining apartments; but whatever may be their fate, the foundation muſt endure until the rock itſelf, on which it is built, ſhall ceaſe to exiſt.

I ſhall conclude with a few obſervations on the Hall of Pillars.

This hall appears to have been detached from the reſt of the palace, and to have had a communication with the other parts by hollow galleries of ſtone. By the pedeſtals of the pillars, which I counted very exactly, the hall ſeems originally to have conſiſted of nine diſtinct rows of columns, each containing ſix; making conſequently, in all, fifty-four. The fifteen that remain, are from ſeventy to eighty feet in height; the diameter at the baſe is twelve feet, and the diſtance between each column twenty-two. By the poſition of the front pillars, the hall appears to have been open towards the

the plain; but four of the pillars, facing the mountain, and which are at ſome diſtance from the reſt, ſeem to have been intended for a portico, or entrance from the eaſt; they are alſo of a different ſtyle of architecture. The materials of the columns are a mixed ſort of red ſtone, granular.

The hall, ſituated on an eminence, and commanding an extenſive view of the plain of Merdàſht, is ſtrikingly grand, and conveys to the beholder the idea of an *Hall of Audience* of a powerful and warlike monarch.

On Monday afternoon, the 2d of September, Mr. Jones and myſelf ſet off to viſit the tomb of the cele-

brated Perſian hero, Roſtum (called by the natives Nukſhee Roſtum). It is ſituated three miles and a half to the north-eaſt of Perſepolis: the place conſiſts of four diſtinct chambers, excavated high in the rock. The devices, in the upper parts, are exactly the ſame as thoſe of Perſepolis, repreſenting the myſtic figure, with the altar of fire and the ſun. Underneath the ſculpture of the ſecond chamber, is a gigantic figure on horſeback, cut in ſtone, and very perfect; he is completely armed and accoutred, and dreſſed ſomething after the Roman faſhion. On his helmet is a globe; two figures are before him, the one kneeling down in a ſupplicating poſture, and the other is in the act of taking hold of the horſe-

horſeman's hand, as if to mitigate his wrath; the horſeman is looking ſternly upon the figures, and the hand at liberty is applied to the hilt of his ſword. On one ſide of this figure is an inſcription in ancient characters, but different from thoſe on the walls of Perſepolis. Several attendants are in waiting behind the equeſtrian figure, all of them as large as life; but the proportions are not at all adhered to in the firſt ſculpture, the man being twice the ſize of the horſe on which he rides.

A little to the northward is another repreſentation. At the foot of the rock there are two figures completely armed; one of them is in the action of letting go a ring, which

which the other graſps. The figure to the right has a globe on his helmet, and a large battle-axe in his hand: that to the left has a domeſtic behind him, holding an umbrella. Under their horſes feet are two human heads; and a little on one ſide appear the heads of ſeveral figures, attendants; moſt of them have a broad fillet encircling their temples, and a profuſion of hair flowing looſe. Sir John Chardin ſuppoſes, that this may be intended to repreſent the action of Alexander the Great, receiving the ſubmiſſion of the Perſian monarch Darius; but as we are informed by Grecian hiſtory, that Darius never ſaw Alexander, being murdered in his flight ſhortly after the loſs of the battle of Arbela, by his

his ſervant Beſſus; ſo I ſhould imagine the Perſians themſelves would hardly have taken ſuch pains to render the diſhonour and ruin of their lawful king ſo permanent and known to the lateſt poſterity, in order to praiſe one who had utterly overturned their religion and their laws. Moreover, the work itſelf bears not the leaſt trace of having been the production of any Grecian artiſts, as the Greeks at that period were arrived at the higheſt perfection in the arts and ſciences; and had ſuch a thing been done during the time of Alexander, he would moſt certainly have made uſe of one of the many celebrated artiſts who followed him into Aſia; but theſe figures are diſproportionate, and executed

executed in a rude manner. To hazard a ſuppoſition of my own, I ſhould rather conceive the above device was of a date prior to the Grecian conqueſts of Perſia, and that it was intended to repreſent ſome remarkable action in the life of the hero Roſtum (from whom the whole of the place takes its name), and that it was cut to perpetuate the memory of it.

Near the foot of the rock is a ſquare building, of blue ſtone, twenty feet in height, by eight in breadth. This place has ſeveral windows; the inſide is empty, and there are ſmall niches in different parts of the wall. The natives affirm that the celebrated Roſtum was interred in this ſpot; but many

many travellers have ſuppoſed it to have been the tomb of Darius Hyſtaſpes, from a paſſage of Herodotus, the Grecian hiſtorian, amongſt whom Sir John Chardin and Mr. Le Brune are both of the latter opinion.

In a part of the rock, to the eaſtward, is a ſculpture of a figure on horſeback, the face of which has been much mutilated, and is ſcarcely viſible; enough, however, remains to perceive that the figure is that of a man—he has long flowing hair, and has a projection, reſembling a horn, on the left ſide of his forehead. The natives call this figure, *Iſkunder Zu Al Kerneen*, or Alexander Lord of the Horns, that is, of an empire extending from

from eaſt to weſt; and they affirm, that it is poſitively intended for Alexander the Great. Horns, we know, were conſidered by the ancients as emblems and ſymbols of power and majeſty, and from this we may conclude, without a contrariety to reaſon, that the Perſian idea of this figure is a juſt one; as Alexander is always deſcribed by the Grecian hiſtorians, having a horn on his forehead, or rather a particular *lock of hair*, reſembling one; and it is alſo obſerved on the coins and medals of that prince, which are ſtill to be ſeen in the cabinets of the curious. Behind the figure on horſeback are ſeveral others; they are in armour, on foot, and ſeemingly attendants on him.

Having

Having ſtaid a ſhort time at Nukſhee Roſtum, we returned to Shirauz, September 4th.

The firſt ten days of the month Mohŭrrum (being the firſt of the Mahomedan year) are obſerved throughout Perſia as a ſolemn mourning; it is called by the natives *Dèha*, or a ſpace of ten days. During this period the Perſians, and all the followers of Ali, lament the death of Imaum Hoſſein, the ſecond ſon of that prophet, who was ſlain in the war againſt Yezzeed, the ſon of Moaweia, Caliph of the Muſſulmans. This event happened at a place called Kerbelaiè, which in Perſian implies *grief and misfortune*. It is ſitu-

Original cauſe of the Mohurrum.

ated in Eerack Arabi, the ancient Meſopotamia, between the cities of Cufa and Medeena.—The particulars of the ſtory are as follow:

Story of Hoſſein.

On the death of Caliph Ali, who was aſſaſſinated at Cufa, Moaweia, of the houſe of Ommia, ſucceeded to the Caliphat, which he had diſputed with Ali during his lifetime. Moaweia, dying ſhortly after, was ſucceeded by his eldeſt ſon Yezzeed. In the interval, the inhabitants of Cufa had ſent a ſolemn embaſſy to Hoſſein at Medeena, requeſting him to come and take poſſeſſion of the government, giving aſſurance of their faithful ſupport. Upon this aſſurance, Hoſſein determined to ſet forwards, at the ſame time taking with him the whole of his family

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family (excepting his youngeſt daughter, who was at that time ſick). He began his march to Cufa on the 8th of Zùlhuj, accompanied by a conſiderable body of troops: intelligence of this being carried to the Caliph Yezzeed, who was then at Damaſcus, he ſent orders to Obeidollah, the Governor of Cufa, to aſſemble an army and to cruſh the riſing rebellion, by cutting off Hoſſein and his followers. Obeidollah, in obedience to the command of his maſter, ſent his deputy Ibn Saàd, with ten thouſand men, giving him expreſs orders to intercept Hoſſein in his route.—The army in conſequence began their march; and Obeidollah, remaining in the city, took care, by ſeizing the heads of the faction, entirely to quell the inſurrection; by which

means, the Cufians perceiving the ſituation of affairs, regardleſs of the oaths and promiſes they had made, treacherouſly left the unhappy and deluded prince to his fate; for which behaviour they are curſed by the Perſians and all the followers of Ali to this day. Huſſein with his army had not advanced far, before intelligence was brought him that the enemy had taken their ſtation between him and the river Euphrates, which lay in his intended route, by means of which he was entirely cut off from the water; an event of the moſt diſtreſſing nature, in the ſultry climate of Meſopotamia, where, from the violence of the heat, the weary traveller, even when ſupplied with water, can ſcarcely exiſt.—Deprived of that neceſſary article, how trying muſt the

His misfortune

the ſituation be! Indeed this circumſtance was the primary cauſe of all the misfortunes which befel him:—his men, diſheartened at the idea of periſhing with thirſt, forſook him in great numbers, deſerting ſo very faſt that, in a few days his whole force was reduced to the inconſiderable number of ſeventy-two perſons, among whom were ſeveral of his own kindred, particularly his brother Abbàs Ali, his nephew Càſim, the ſon of his brother Haſſan, his own ſon Zein al Abudeèn, a youth of twelve years of age, and his two infant children, Akbar and Aſkur; of the females, were his daughter Sekeena, his ſiſter Zeineb, and his aunt Koolſom.—In this ſituation continual ſkirmiſhes and diſtreſſes thick-

ening upon him were finally terminated on the the 10th of Mohurrum, when Ibn Saàd advancing with his whole force, ſurrounded this little troop, and they were cut to pieces, after fighting moſt deſperately. Aſker, Hoſſein's infant ſon, was killed by arrows in his father's lap; and Hoſſein himſelf, at length exhauſted with fatigue, and fainting under a multitude of wounds,

and death. fell. His head was immediately cut off, and the enemy's troops then ruſhing into the tent, began a general plunder, and took priſoners the remaining ſon of Hoſſein, who was ſick in bed, together with the females of the family already mentioned; bereaving them at the ſame time of their ornaments and jewels, and treating them in a moſt inſulting

ing manner. A few days after, they were all conveyed to Damaſcus, with the head of Hoſſein, to be preſented to the Caliph Yezzeed.

Anecdote of an European ambaſſador.

The tradition goes, that at this period an ambaſſador from one of the European ſtates happened to reſide at the Caliph's court, who, on the arrival of the priſoners, was ſtruck with compaſſion at the miſerable appearance they made, and aſked Yezzeed who they were; the Caliph replied, that they were of the family of the prophet Mahomed, and that the head was the head of Hoſſein the ſon of Ali, whom he had cauſed to be put to death for his rebellion; whereupon the ambaſſador roſe up and reviled the Caliph very bitterly for thus

treating the family of his own prophet. The haughty Yezzeed, enraged at the affront, ordered the ambaſſador to go himſelf and bring him the head of Zein al Abudeen, on pain of immediate death: this, however, the ambaſſador flatly refuſed; and, as the Perſians believe, embracing the head of Hoſſein, turned Muſſulman; on which he was immediately put to death by the command of Yezzeed.

Pageants, and other ceremonies, during the Mohurrum.

All theſe various events are repreſented by the Perſians during the firſt ten days of Mohurrum. On the 27th of the preceding month of Zülhuj, they erect the *Mumbirs* on the pulpits in the moſques, the inſides of which are on this occaſion lined with black cloth. On the

the 1ſt of Mohurrum the Akhunds, and Peiſh Numazz's (or Mahomedan prieſts) mount the pulpits, and begin what is denominated by the Perſians, *al Wakàa*, or a recital of the life and actions of Ali, and his ſons Huſſun and Hoſſein; deſcribing at the ſame time the circumſtances attending the melancholy fate of the Imaum Hoſſein: the recital is made in a ſlow ſolemn tone of voice, and is really affecting to hear, being written with all the pathetic elegance the Perſian language is capable of expreſſing. At intervals the people ſtrike their breaſts with violence, weeping bitterly at the ſame time, and exclaiming, ah Hoſſein! ah Hoſſein! *Heif az Hoſſein!* Alas for Hoſſein!—Other parts of the Wakàa are in verſe,

which are ſung in cadence to a doleful tune. Each day ſome particular action of the ſtory is repreſented by people ſelected for the purpoſe of perſonating thoſe concerned in it; effigies alſo are brought out and carried in proceſſion through the different neighbourhoods: among theſe they have one repreſenting the river Euphrates, which they call *Abi Ferat*. Troops of boys and young men, ſome perſonating the ſoldiers of Ibn Saàd, others thoſe of Hoſſein and his company, run about the ſtreets, beating and ſkirmiſhing with each other, and each have their reſpective banners and enſigns of diſtinction. Another pageant repreſents the Caliph Yezzeed ſeated on a magnificent throne, ſur-

ſurrounded by guards; and by his ſide is placed the European ambaſſador afore mentioned.

Among the moſt affecting repreſentations is the marriage of young Càſim, the ſon of Huſſun, and nephew of Hoſſein, with his daughter; but this was never conſummated, as Càſim was killed in a ſkirmiſh on the banks of the Euphrates, on the 7th of Mohurrum. On this occaſion, a boy repreſents the bride, decorated in her wedding garments, and attended by the females of the family chanting a mournful elegy, in which is related the circumſtance of her betrothed huſband being cut off by infidels—(for ſuch is the term by which the Sheias ſpeak of the Sunnies). The parting

parting between her and her huſband is alſo repreſented, when on his going to the field ſhe takes an affectionate leave of him; and, on his quitting her, preſents him with a burial veſt, which ſhe puts round his neck: at this ſight the people break out into the moſt paſſionate exclamations of grief and diſtreſs, and execrate the moſt bitter curſes upon Yezzeed, and all thoſe who had any concern in deſtroying the family of their Imaum.

The ſacred pigeons, which are affirmed by the Perſians to have carried the news of Hoſſein's death from Kerbelài to Medeena (having firſt dipped their beaks in his blood as a confirmation), are alſo brought forth on this occaſion. The horſes

on

on which Hoſſein and his brother Abbàs are ſuppoſed to have rode, are ſhewn to the people, painted as covered with wounds, and ſtuck full of arrows.

The enthuſiaſm of the Perſians during the Mohurrum.

During theſe various proceſſions much injury is often ſuſtained, as the Perſians are all frantic even to enthuſiaſm, and they believe uniformly that the ſouls of thoſe ſlain during the Mohurrum will infallibly go that inſtant into *Paradiſe*; this, added to their frenzy, which for the time it laſts is ſuch as I never ſaw exceeded by any people, makes them deſpiſe and even court death. Many there are who inflict voluntary wounds on themſelves, and ſome who almoſt entirely abſtain from water during theſe ten days,

days, in memory of, and as a ſufferance for, what their Imaum ſuffered from the want of that article; and all people abſtain from the bath, and even from changing their clothes during the continuance of the *Mohurrum*. On the 10th day, the coffins of thoſe ſlain in the battle are brought forth, ſtained with blood, on which ſcymitars and turbans, adorned with herons feathers, are laid:—theſe are ſolemnly interred, after which the prieſts again mount the pulpits and read the Wakàa. The whole is concluded with curſes and imprecations on the Caliph Yezzeed.

Opinion concerning the ideas of this ſtory.

The Perſians affirm this to be a martyrdom, and throughout the whole of the recital Hoſſein is diſtinguiſhed

tinguiſhed by the appellation of *Sheheed*, or the martyr. They add, that he alſo knew of, and voluntarily ſuffered it as an expiation for the ſins of all who believe in Ali, and conſequently that all who lament the death of their Imaum, ſhall find favour at the day of judgment: they further aſſert, that if Hoſſein had thought proper to make uſe of the powers of his Imaumſhip, the whole world could not have hurt him, but that he choſe to ſuffer a voluntary death, that his followers might reap the benefit of it in a future ſtate: whence ariſes the belief among the Perſians, that at the day of judgment Fatima, the wife of Ali, and mother of the two Imaums Huſſun and Hoſſein, will preſent herſelf before the throne of God,

God, with the ſevered head of Hoſſein in one hand, and the heart of Huſſun (who was poiſoned) in the other, demanding abſolution in their name for the ſins of the followers of Ali; and they doubt not but God will grant their requeſt.—I had theſe particulars from a religious Perſian, and as they are not generally known to Europeans, I have taken the liberty of inſerting them.

Diſtinction between the two Imaums.

The death of the Imaum Huſſun (who was poiſoned by Ayèſha the widow of Mahomed at Medeena) is lamented by the followers of Ali on the 28th of the month Sefr, being the day which he died, but it is not kept with ſo great ſolemnity as thoſe of Mohurrum; although Huſſun is mentioned during that period.

period. Many perſons have confounded theſe together, and erroneouſly ſuppoſe the *Deba* of Mohurrum to be equally for both; but I was particularly inquiſitive on this head, and was aſſured by ſeveral perſons that the diſtinction between the two was very conſiderable.

Return from Shirauz.

On the 11th of October 1787, I ſet off from Shirauz on my return to India: as I came down by the ſame route as I went, I ſhall only mention the different ſtages, with a few ſlight obſervations, which, by reaſon of my illneſs, I was before unable to attend to.—12th and 13th, Paſſed the villages of Khoon Zineoon, and Deſterjun. 14th, We arrived at Kazeroon.

Kazeroon,

Kazeroon. Kazeroon, by its remains, appears formerly to have been a city of conſiderable note, and in ſize little inferior to Shirauz; it is ſituated in the centre of an extenſive plain, ſurrounded by high mountains; there is a fine lake, about four miles eaſt of the city. In the vicinity of Kazeroon, great quantities of opium are produced, but the Perſians do not make this very valuable commodity an article of trade; I ſhould imagine they did in former times, as the opium of Kazeroon is much ſpoken of in the Eaſt. The city, excepting a moſque, and the Governor's palace and gardens, has nothing remarkable in it.

15th, 16th, and 17th, We remained at Kazeroon.—18th, We arrived at

at Comàrige.—As I have not before particularly deſcribed the mode of travelling in Perſia, it may, perhaps, be acceptable in this place.

A *Cafila* is compoſed of camels, horſes, and mules, the whole of which are under the direction of a Cheharwa Dàr, or Maſter. It is to him the price of a mule or camel is paid, and he ſtipulates with the traveller to feed and take care of the beaſt during the journey; he has under him ſeveral inferior ſervants, who help to unload the beaſts of burden, take them to water, and attend them during forage. The Cafila, whilſt on the journey, keeps as cloſe as poſſible, and on its arrival at the *Munzil Gah*, or place of encampment for

Mode of travelling in Perſia.

the day, each load is depoſited on a particular ſpot, marked out by the maſter, to which the merchant who own the goods repairs; his baggage forms a creſcent; in the centre are placed the bedding and proviſions; a rope or line made of hair is then drawn round the whole, at the diſtance of about three yards each way, which ſerves to diſtinguiſh the ſeparate encampments. During the night, the beaſts are all brought to their ſtations, oppoſite to the goods they are to carry in the morning, and are made faſt to the hair rope aforementioned. At the hour of moving, which is generally between three and four in the morning, they load the mules and camels. In doing this, the paſſengers are awakened by the jingling

gling of the bells tied round the necks of the beaſts, in order to prevent their ſtraggling during the march. A paſſage from Hafiz may probably be not unacceptable to the reader, in this place, as it ſerves to illuſtrate the cuſtom above deſcribed.

جرس فریاد میدارد کہ بربندید محملہا

"The bell proclaims aloud, bind *on your burdens!*"

ODES OF HAFIZ.

When every thing is ready, the Cheharwa Dàr orders thoſe neareſt the road to advance, and the whole move off in regular ſucceſſion, in the ſame order as the preceding day.

19th, 20th, 21ſt, and 22d, we paſſed the villages of Khiſht, Dowlakie, Berazgoon, and Chekàduk.—On the 23d, we arrived at Abu Shehr, where I met with a moſt polite and hoſpitable reception from Mr. Charles Watkins, the Company's reſident at that place.

On the 22d of December I embarked on board the Scorpion cruiſer, Captain Jervis, for Buſſora, who very politely made me the offer of a paſſage.—24th, in the evening, paſſed the Buſſora Bar, and on the 28th came to anchor oppoſite the town.

Buſſora. The city of Buſſora is ſituated at the extremity of the Perſian Gulph, in latitude 31° 30′ North, on the banks

banks of a freſh water river, called the Shat al Arab, which is a branch of the Euphrates; that river uniting with it about fifty miles to the N. W. of Buſſora. The city is a very large one, but indifferently fortified: a mud wall encircles the town, having baſtions and turrets alſo of mud; it had formerly a wet foſſe, this is now dried up in many parts. Buſſora, notwithſtanding theſe diſadvantages, held out upwards of eight months when beſieged by the Perſians in 1777; it was evacuated at the end of the enſuing year, occaſioned by the death of Kerim Khan, Vakeel of Perſia. Although the Great Deſart extends to the very walls of the city, the banks of the river on each ſide are exceedingly fertile and

pleaſant; they produce corn, pulſe, rice, and ſeveral European fruits: but that which moſt adds both to the pleaſant ſituation and profit of the place, is the date tree; by the cultivation and produce of this tree, a conſiderable revenue ariſes to the Turkiſh government. The vicinity of Buſſora abounds in game, particularly hares, partridges, and the wild hog, whoſe fleſh is of a delicious flavour. The modern Buſſora is fourteen days journey (by couriers) from Aleppo. There is a very grand moſque in Buſſora, and alſo a convent of Italian miſſionaries. The city is at preſent under the government of the Turks, and the reſidence of a Muſſellem, appointed by the Baſhá of Bagdad, under whom he acts.

The

The following are the particulars of a revolution that took place about eight months ago:

Revolution at BUSSORA.

Revolution at Buſſora.

In the middle of April 1787, Sheick Twiny, an independent Arabian chief of the tribe of Montifeeks (whoſe country is ſituated to the eaſtward of Buſſora on the Grand Deſert), arrived at the village of Zubeer, on his return from an expedition he had undertaken againſt his enemies; in which he was ſucceſsful; the Muſſellem, or Turkiſh governor came out from the city to meet and congratulate him on the occaſion.

The Governor is made priſoner by Sheick Twiny.

The Sheick of the Montifeeks had long had it in his mind to

obtain poſſeſſion of Buſſora, which he laid claim to, and conſidered as the right of his family; deeming the preſent, therefore, a moſt favourable opportunity, he, without further ceremony, made the Turkiſh governor, and thoſe who accompanied him, priſoners, which was effected without bloodſhed, and before the Turks could entertain the leaſt ſuſpicion of his intentions. The following day the Sheick ſent into the city a body of fifteen hundred Arabs, who took poſſeſſion of the Serai, or governor's palace, and every thing, without oppoſition, there being but few Turks in the place, and not more than two hundred troops in all. The place was preſerved in its uſual order, and the

the property of individuals remained ſafe. On the third day the Sheick Twiny made his own entry, accompanied by the remainder of his army, being about five thouſand men. The Arab government immediately commenced.

The commanders of the Turkiſh ſhips in the river were depoſed, and Arabians appointed in their room; and ſhortly after, the Muſſellem, with the council, the Dufter Dar, or treaſurer, and the principal officers under the Turkiſh government, were embarked on board ſhip, and ſailed for India.

Theſe ſteps being taken, the Sheick began to prepare himſelf for the conſequences that might enſue,

who ſends letters to Conſtantinople.

enſue, and firſt he wrote letters to Conſtantinople, excuſing what he had done, by alleging and endeavouring to prove, that Buſſora had originally belonged to his own proper anceſtors, and that, as a free and independent chief of a tribe, he had undoubted right to obtain what was his due. But he further obſerved, that in order the Porte might perceive how anxious he was to ſettle matters amicably, and if poſſible procure peace, he had on this occaſion forborne the victor's right, and had hitherto held untouched both the perſons as well as the property of individuals, whom the laws of war gave him a power over; that order and juſtice were as rightfully adminiſtered as before. He finally concluded his letters

letters with profeſſions of allegiance to the Porte, on condition of his being nominated to the Baſhalick of Bagdad and Buſſora united in one, and hoped the Sultaun would lend a favourable ear to a requeſt ſo juſtly made.

Theſe letters he diſpatched to Conſtantinople, and at the ſame time providing for the worſt that might occur, he augmented his army; after which, aſſembling the Jews, Armenians, and other merchants of Buſſora, he requeſted from them the ſum of ſix thouſand Tomans as a loan, for which he informed them a bond ſhould be given. The merchants, though averſe to a propoſal ſo extraordinary

nary in its nature, from the poſſeſſor of Buſſora, yet had no other reſource than compliance left them: and it was ſome conſolation to them to reflect, that the Sheick had given them hopes of re-payment at a future period; and to do him juſtice, there was every probable reaſon to ſuppoſe, in caſe of ſucceſs, he would have done ſo. The ſum propoſed was raiſed, and the bonds delivered. Shortly after, Sheick Twiny quitted the city, and marched his army to the village of Naranta, on the banks of the Euphrates, in the direct road to Bagdad, where he encamped, and reſolved to await the coming of the Baſha, and riſk his fortune on the iſſue of a pitched battle.

It

It will now be neceſſary to obſerve, that at the ſurpriſing of Buſſora, before mentioned, the eldeſt brother of Sheick Twiny had deſerted his camp, and fled to Soliman, the Baſha of Bagdad, claiming his protection. This perſon, whoſe name is Sheick Ahumud (for chiefs of families amongſt the Arabs have always the appellative of Sheick), had been ſet aſide from the ſucceſſion at the death of their father, which ever after gave him a diſguſt towards his brother, and he eagerly longed for an opportunity to emancipate himſelf, and acquire a party of his own. This was offered him on the preſent occaſion; he was received by the Baſha with open arms, and the

the ſtrongeſt aſſurances of ſupport and protection were given him.

The Baſha forms an alliance with Sheick Chaubi.

Soliman, on receiving intelligence of the revolution, aſſembled his army; and the more to ſtrengthen his party, he reſolved to ſeek the alliance of an Arabian tribe bordering on Buſſora to the ſouth-weſt. This tribe (whoſe chief is called Sheick Chaubi), from their vicinity to the city, have it in their power to become either very uſeful or very troubleſome neighbours, their country extending along the banks of the river below the town, and they alſo poſſeſſing a conſiderable fleet of armed gallivats. To this tribe Sheick Twiny had previouſly made an offer of alliance;

alliance; but they demanding what he thought too much, as the reward of friendſhip at this critical juncture, he unwiſely relinquiſhed the idea, which his more politic adverſary, the Baſha, took advantage of, and a treaty of alliance and friendſhip was ſettled between them. The Baſha, on this occaſion, was liberal in the donation of two diſtricts of land, which he granted to the Chaubi.

During the interval of thoſe preparations, the letters ſent by Twiny had arrived at the Porte:—they remained unanſwered to *him*, but a poſitive order was diſpatched to the Baſha of Bagdad to ſend the head of Twiny to Conſtantinople, the Porte making no other obſervation on

on the matter, but diſdaining to treat with the chief of a petty Arabian tribe.

He marches againſt Twiny, and defeats him in a pitched battle.

The Baſha, being now fully prepared, ſet forward in the beginning of October 1787. On the 23d inſtant, he came up with the Arabs, and on the 25th the Turks gained a complete victory over the Sheick and his adherents. The action was fought on the banks of the Euphrates; the conflict was bloody, and for ſome time doubtful, but at length the Arabs giving way, a total rout enſued, and Sheick Twiny was obliged to fly from the field of battle, attended by a few followers.

The Turkiſh government reſtored.

Buſſora, by this victory, once more fell into the hands of the

Turks, and the re-eſtabliſhment of the Turkiſh government became the neceſſary conſequence. Though every thing at preſent is quiet, and the troubles are terminated, yet the trade of the place has ſuffered greatly thereby, and it will take ſome time to reſtore it.

The unfortunate merchants, on this occaſion, beſides loſing what they had lent to Sheick Twiny, were obliged to deprecate the anger of the Baſha by a new fine, who alſo gave orders for double duties to be exacted on all goods for that year; and this, as the Sheick had before received the like, fell very heavy upon them. The Baſha, after eſtabliſhing a new Muſſellem,

returned to Bagdad. Sheick Twiny has lately ſent ſubmiſſive letters; but the Baſha has confirmed Sheick Ahumud in the chiefſhip of the Montifeeks, and is reſolved to maintain him in it.

Buſſora, Feb. 1ſt, 1788.

On the 12th of February, 1788, I embarked on board the brig Futta Illàhi, Captain Nimmo, on my return to India. I cannot, however, quit the Perſian Gulph, without making my acknowledgements to Meſſrs. Maneſty and Jones, of the Buſſora Factory, who did every thing in their power to render my ſhort ſtay with them agreeable. After touching at Muſcat, Cocheen, and Maſulipatnam, on the 22d of April we arrived

arrived in Ballaſore Roads; and on the 25th anchored off Calcutta, after an abſence of two years and two months.

Forſan et hæc olim meminiſſe juvabit!

TRANSACTIONS

IN

PERSIA,

FROM

THE DEATH OF NADIR SHAH,

TO

THE YEAR 1788.

ON the death of Nadir Shah, in the year 1747, his nephew Adil Shah ſucceeded to the government, and a great part of the army acknowledged him. Adil Shah had one brother named Ibrahim, whoſe views aſpiring to the throne, he determined to embrace the firſt opportunity that ſhould offer of forwarding his pretenſions: accordingly, having gained over to his Adil Shah.

ſide ſome of the chiefs of his brother's army, and at the ſame time alſo a conſiderable body of troops, who declared for him, he threw off the maſk, and openly avowed his claim. After various encounters and alternate ſucceſſes on either ſide, Ibrahim at length got his brother into his poſſeſſion by treachery, and immediately ordered his eyes to be put out (a cruel though common cuſtom in the Perſian ſyſtem of politics). Shortly after he was put to death, and Ibrahim cauſed himſelf to be proclaimed King by the title of Ibrahim Shah.

It is here neceſſary to obſerve, that Nadir Shah at his death had left two grandſons, Shah Rokh Shah, and Reza Kouli Meerza. Theſe

Theſe princes were abſent at the time of their grandfather's death, and thereby were excluded from the government by the uſurpation of Adil. Shah Rokh Shah, the eldeſt, who had been appointed governor of the city of Meſched ſome time before the death of Nadir, on receiving intelligence of this event, and the uſurpation of Adil, immediately determined on forming a party for himſelf in Meſched, which he eaſily effected, as he was much beloved by the inhabitants. He kept himſelf in peace and tranquillity during the conteſts between the brothers, until Ibraheem Shah, having got the better, ſhortly after raiſed a great army, and came down upon Shah Rokh Shah, whom he defeated in a pitched battle,

Shah Rokh Shah.

which was fought in the vicinity of the city of Meſched, in which he took priſoner the unfortunate Shah, and put out his eyes. He was then conducted to a priſon in Meſched, under a ſtrong guard; that place having ſubmitted after the battle.

Shah Rokh Shah had two ſons, Nuſſir Ullah Meerza, and Nadir Meerza; the former of whom, on the news of his father's captivity, took up arms, and aſſembling a conſiderable body of troops, marched them inſtantly to beſiege Ibraheem Shah, at that time in the caſtle of Tibs, a ſtrong fortreſs, ſituated on the confines of Khoraſan, and deemed impregnable. Here Ibraheem Shah came out to meet

meet him; but Nuſſir Ullah Meerza, having by dint of preſents corrupted the principal officers and part of the troops of Ibraheem's army, the reſt ſoon deſerted him, and the unfortunate Ibrahim, being left almoſt alone, was ſhortly after ſeized and put to death, by the command of Nuſſir Ullah Meerza;—a juſt reward for the like cruelty which he had inflicted upon his brother Adil.

Reflections.

The rapidity with which revolutions are brought about in ſo extenſive an empire as Perſia, is aſtoniſhing. In leſs than two years from the death of Nadir, two princes were put to death, and a third deprived of ſight, and theſe not by foreign invaders, but all of them connected with each other by the moſt

moſt ſacred ties of conſanguinity; a brother was the deſtroyer of a brother, and a nephew the ſlayer of his uncle. Indeed, the whole chain of tranſactions ſince the death of Nadir, who was an uſurper, preſents nothing to the view but a ſeries of moſt unnatural crimes, ſhocking to humanity! the ties of kindred torn aſunder, and princes wading to the throne, through the blood of their neareſt relations;—they themſelves, ſhortly after, falling a prey to the ſame crimes. In ſhort, it ſeems, that Providence had determined to puniſh this unhappy country, for the general wickedneſs and licentiouſneſs of its inhabitants.

Shah Rokh Shah returned.

But to proceed.—On the news of the death of Ibraheem Shah, the inha-

inhabitants of Meſched returned to their allegiance, took Shah Rokh from his priſon, and again placed him at the head of affairs, although deprived of ſight; a very uncommon circumſtance, and deſcriptive of the diſordered ſtate of the times; as by an expreſs and very ancient law, no perſon deprived of ſight could ſit on the throne of Perſia. This, however, was overlooked, and Shah Rokh Shah again began to taſte the ſweets of government; but he being advanced in years, became alarmed at the ſucceſs and riſing fortunes of his ſon Nuſſir Ullah Meerza, and reſolving to lay a plan for his ruin, began by endeavouring to gain over to his views a nobleman of the name of Moumin Khan, the principal favourite

Deceives his ſon.

and miniſter of Nuſſir Ullah Meerza: he promiſed him, if he would forge a letter in the name and ſeal of Rooſtum Khan, a dependant on Nuſſir Ullah Meerza, and commanding in his name on the northern frontiers, informing him that the Afghans were in full march to Meſched, and requeſting him to haſten thither for the defence of the place, that in caſe the plan ſucceeded, and by that means he could get Nuſſir Ullah Meerza into his power, he would for theſe ſervices beſtow on him one of his daughters in marriage, and make him a preſent of the famous jewel of Nadir Shah, called Dereau Nour *, which was

* This celebrated jewel has lately been carried out of Perſia, by ſome Armenian merchants, and ſold to the Empreſs of Ruſſia for eighty thouſand pounds.

in

in his poſſeſſion, and a hundred thouſand Toomauns in ready money.

Moumin Khan, unmindful of the many favours he had received from his maſter, treacherouſly entered into the views of Shah Rokh Shah, and having received the money and the jewel, wrote a letter in the ſtyle which Shah Rokh Shah had dictated, forged the ſeal of Rooſtum Khan, and employed one of his own creatures, on whom he could depend, to deliver it in the character of a courier juſt arrived. Nuſſir Ullah Meerza, on peruſal of the letter, ſent for Moumin Khan, and putting it into his hands, aſked his advice in the preſent exigency. He treacherouſly replied, that as it

appeared

appeared from the letter, the Afghans were on their march to beſiege Meſched, the loſs of which place at this juncture would be a great prejudice to his affairs, and which certainly would be the caſe if they got there before he could throw himſelf into it, and as his preſence would inſpire the garriſon with courage, he, Moumin Khan, gave it as his advice that the beſt thing his maſter could do in the preſent ſituation would be to quit his army (it being ſuppoſed they were unable to reach Meſched before the arrival of the Afghans), leaving orders to follow him as ſpeedily as poſſible, and that he ſhould, with four or five hundred of his body-guard, ride poſt to Meſched inſtantly, taking along with

with him whatever of his treaſures was of the moſt value, and eaſieſt removable (for an immenſe plunder had been made on the ſurrender of Tibs on the death of Ibraheem Shah); and that having thrown himſelf into Meſched before the arrival of the enemy, he ſhould be able to counteract their deſigns by the vigour of his endeavours, which could not be done by his father, who was deprived of ſight.

Prevails upon him to quit his army.

The infatuated prince, deeming this council to ſpring from a breaſt entirely devoted to his ſervice, and bound to him by every tie of gratitude and honour, yielded to his advice, and accordingly ſet out for Meſched inſtantly, in the manner which

which had been concerted between himſelf and his favourite; but he had not left his camp above a few leagues, when ſome of his men informed him that from an eminence they perceived his late camp in a blaze (for it was night when he departed), and plainly heard the drums and other inſtruments of war ſounding throughout the camp: Nuſſir Ullah Meerza, upon this, began to ſuſpect that he was betrayed by Moumin Khan, which was really the caſe; for that crafty miniſter, on the departure of his maſter, had aſſembled the principal officers of the army, whom he had before brought into his views, and who had corrupted a great part of the troops; by their advice he was declared King, and the royal

title

title or Khutba was then reading in his name in the camp. Theſe revolutions were too common to cauſe any ſurpriſe in the army. Thus this man had perpetrated a double crime; firſt in deceiving his maſter Nuſſir Ullah Meerza; and ſecondly, Shah Rokh Shah, of whom he had received the wages of treachery; but his perfidy ſoon met with its deſerved puniſhment, he being ſome time after aſſaſſinated by his own troops.

Takes him priſoner on his arrival at Meſched.

Nuſſir Ullah Meerza, deſpairing of recovering what he had loſt, purſued his journey to Meſched; and on his arrival there, his fears were confirmed, when he perceived the whole ſtory of the Afghans had been a falſehood in order to de-

ceive him. But time was not given him to prevent it; for, by his father's orders, he was ſeized on entering the city, and ſent into cloſe confinement, and all the treaſures he had brought with him were carried to Shah Rokh Shah.

Ahumud Shah lays ſiege to Meſched.

Shah Rokh Shah did not long enjoy the fruits of this conduct; for ſhortly after the tranſaction above related, Ahumud Shah, a brave and active prince, the ſon of Timur Shah, who reigned in Cabul Candahar, and other parts of the confines between India and Perſia, taking advantage of the troubles of Perſia, came down to Meſched with an army of fifty thouſand men, and laid cloſe ſiege to the place. It laſted upwards of eight months,

months, during which various enterprises took place. Among the most remarkable, Ahumud Shah undertook to reduce the castle of Tibs; the cause of this was occasioned by the following revolution:

Ali Merdan Khan Bukhteari, a nobleman of good family, and a very brave and experienced officer, who had been trained under Nadir Shah, had been fixed in the government of Tibs by Nussir Ullah Meerza, and had, upon Ahumud Shah's first coming into the country, delivered over that fortress to him, for which service he was continued in his government; but soon after, finding himself in great favour with the garrison, he was animated by the prevailing ambi-

Ali Merdan Khan Bukhteari sets up for himself.

tion of the times, and ſought, like others, to attain the higheſt ſtation. Accordingly, by the advice of his brother, whom he had brought over to his views, and by a liberal donation to the garriſon, he eaſily prevailed upon them to determine in his favour. The Khutba, or royal title, was read in his own name in the grand moſque, and he was cheerfully acknowledged, as well by the garriſon, as by all the adjoining country, dependant upon the fortreſs.

Is ſlain, and his head carried to Ahumud Shah.

Intelligence of this event being conveyed to Ahumud Shah, he inſtantly detached twenty thouſand of his army, under the command of one of his Sirdars, to beſiege the caſtle of Tibs, where the gallant

Ali

Ali Merdan Khan was ſlain by a muſket-ſhot, as he was walking on the ramparts, encouraging his men. On his death, the place ſurrendered. His head was cut off, and ſent to the camp of Ahumud Shah, before Meſched, which cauſed great rejoicings; and at length, after a ſiege of upwards of eight months, the guards of one of the gates having been gained over by treachery, Ahumud Shah and his army got poſſeſſion of the city. Meſched taken.

It may naturally be ſuppoſed, that a chronological and accurate account of theſe various and rapid revolutions is very difficult to be obtained. The confuſion which prevailed through the whole country, from the death of Nadir, until Reflections.

the ſettlement of Kerim Khan, prevented all attempts of literature, arts, and ſciences. No written account of them has ever been given, and what I have related above, is collected from many converſations held at different times with Perſian officers, who were preſent in thoſe revolutions. As no kind of narrative has hitherto appeared, either in India or in Europe, of theſe events, I truſt that it will be a ſufficient apology for theſe pages, however imperfect.

During the thirty years of Kerim Khan's adminiſtration, thoſe arts which had been deſtroyed by the tumults and revolutions of preceding times, began to revive, and would probably again have attained

ſome

ſome degree of perfection, had not the event of his death, and the troubles which ſucceeded, thrown all things into their former anarchy and confuſion.

A native of Shirauz writes the hiſtory of his own times; but being diſſatisfied, refuſes to make them public.

During the life of this prince, a native of Shirauz wrote a kind of hiſtory of his own times, but Kerim Khan, though liberal and magnificent in other reſpects, did not think the author worthy of any particular encouragement, and only ordered him ſome trifling preſent as a reward for his performance. The man, diſcouraged, withdrew to Iſpahan, and has never been prevailed upon to give his work to the world. He has reſiſted repeated and the moſt preſſing intreaties of his intimate friends to give up the

manuſcript; but there are no hopes that it will be procurable before his death; a circumſtance much to be regretted, as I was informed by ſeveral perſons at Shirauz, who knew him, and have ſeen his work, that it is a moſt accurate and faithful hiſtory. No other perſon has ſince attempted any account of the kind.

Ruinous ſtate of Perſia, from the taking of Meſched until the ſettlement of Kerim Khan.

Between the taking of Meſched by Ahumud Shah, until the ſettlement of the kingdom by Kerim Khan, I have not been able to collect any kind of account to be depended upon. During this interval, the whole empire of Perſia was in arms, and rent by commotions; different parties in different provinces of the kingdom ſtrug-

gling for power, and each endeavouring to render himſelf independent of the other, torrents of blood were ſhed, and the moſt ſhocking crimes were committed with impunity. Future travellers into Perſia will find that theſe accounts are neither exaggerated, nor painted in too high colours. The whole face of the country, from Goombroon to Ruſſia, will preſent to their view thouſands of inſtances of the truth of it. The picture is melancholy, but juſt.

From the accounts I have been able to collect, the ſeries of pretenders to the throne of Perſia, from the death of Nadir Shah until the final eſtabliſhment of Kerim Khan's government, is as follows:

1ſt,

The different pretenders.

1ſt, Adil Shah.—2d, Ibraheem Shah.—3d, Shah Rokh Shah.—4th, Suleeman Shah.—5th, Iſmaeel Shah.—6th, Azad Khan Afghan.—7th, Hoſſun Khan Kejar.—8th, Ali Merdan Khan Bukhteari.—9th, Kerim Khan Zund.

Their reigns, or, more properly, the length of time they reſpectively governed with their party, were as follows: Adil Shah, nine months; Ibraheem Shah, ſix months; Shah Rokh Shah, after a variety of revolutions, at length regained the city of Meſched; he is now alive, and above fourſcore years of age, reigning in Khoraſan, under the direction of his ſon Nuſſir Ullah Meerza.—Suleeman Shah, and Iſmaeel Shah, in about forty days were both cut off, almoſt

as

as ſoon as they were elevated. Azad Khan Afghan, one of Kerim Khan's moſt formidable rivals and competitors, was ſubdued by him, brought priſoner to Shirauz, and died there a natural death. Huſſun Khan Kejar, another of Kerim Khan's competitors, was beſieging Shirauz, when his army ſuddenly mutinied and deſerted him; the mutiny was attributed to their want of pay;—a party ſent by Kerim Khan took him priſoner,—his head was inſtantly cut off, and preſented to Kerim Khan; his family were brought captives to Shirauz; they were well treated, and had their liberty given them ſoon after, under an obligation not to quit the city. The fate of Ali Merdan Khan Bukhteari has been related before.

Kerim

Kerim Khan Zund was a moſt favourite officer of Nadir Shah, and at the time of his death was in the ſouthern provinces. Shirauz and other places had declared for him. He found means, at laſt, after various encounters, with doubtful ſucceſs, completely to ſubdue all his rivals, and finally to eſtabliſh himſelf as ruler of all Perſia. He was in power about thirty years, the latter part of which he governed Perſia under the appellation of Vakeel, or regent; for he never would receive the title of Shah. He made Shirauz the chief city of his reſidence, in gratitude for the aſſiſtance he had received from its inhabitants, and thoſe of the ſouthern provinces. He died in the year 1779, regretted by all his ſubjects, who

Kerim Khan enjoyed a reign of near thirty years.

who eſteemed and honoured him as the glory of Perſia.

If ever prince deſerved the name of Great, Kerim Khan may well lay claim to that title, as his actions prove to this day. This amiable prince, after he was fully eſtabliſhed in the government, and the troubles had ſubſided, applied his whole time and attention to the embelliſhment and improvement of his favourite city of Shirauz, and to the introduction of order and good government in every part of his dominions. He built ſeveral noble palaces in and about Shirauz, repaired moſques, and other religious buildings:—he cauſed the roads and highways in the neighbourhood of the city to be

Character of Kerim Khan.

His public buildings.

be made elegant and convenient, and many ruined caravanſerais to be rebuilt, and made ſuitable for the reception of merchants and travellers in different parts of Perſia. During his whole reign, I have been informed by ſeveral natives of Shirauz, that by his excellent police and management, there was not a ſingle tumult or riot productive of bloodſhed. Although rigorous in the adminiſtration of juſtice, where real crimes demanded it, he was the moſt averſe to ſevere puniſhment, when any other alternative could poſſibly be found. Theſe are moſt ſingular circumſtances in ſo deſpotic a government as that of Perſia, where every tyrant had been accuſtomed to ſtain his hands in blood, with-

His excellent police.

out either provocation or control. Kerim Khan gained the throne by conqueſt, in thoſe troubleſome and tumultuous times, and eſtabliſhed, during his reign, by natural ſkill and abilities, an uniform courſe of juſtice, moderation, and clemency. The bleſſings he conferred on his people, are ſtill deeply impreſſed on the minds of many now living; and their value is now infinitely augmented, from the mortifying reflection on the cruelties and oppreſſions exerciſed by his ſucceſſors, during the various revolutions which have followed.

His liberality and kindneſs to the poor.

In his deportment he was liberal and magnificent: the many buildings which were begun and finiſhed during his time, were expreſsly under-

undertaken by him, for the purpoſe of ſupporting a number of induſtrious hands, who were without employ. This mode of conduct would reflect honour on the moſt humane and civilized princes.

He was merciful even to a fault, and he paſſed over unnoticed ſeveral attempts made againſt his life, although ſtrongly urged to puniſh by his friends and courtiers.

His perſon, and abilities in war.

In his perſon he was well adapted to the fatigues of war, and the duties of a camp life. He performed ſeveral celebrated actions during the reign of Nadir Shah. No man in Perſia could wield the lance with more ſtrength and grace, or ride with greater addreſs, than

than Kerim Khan: he always fought at the head of his troops; a very uncommon circumſtance in Perſia, where the chief generally views the action from a diſtance.

His illiterateneſs.

It is very extraordinary, that a prince ſo calculated to govern an extenſive empire, and keep in obedience the various tempers and diſpoſitions of his ſubjects, was totally uncultivated in his mind, and ſo illiterate, that he could neither read nor write. His conduct, under ſuch diſadvantages, merits the higheſt praiſe. His active ſpirit, and the knowledge he had gained of mankind, made up for the deficiencies of education and learning; the arts were, however, encouraged and protected under

him, and were beginning to riſe into reputation, when his death put an end to the flattering proſpect, and darkneſs ſucceeded to the faint glimmering of light!—Whatever his religious principles may have been, he was by no means a bigot to them; men of all perſuaſions lived unmoleſted under his government: his outward behaviour was devout and pious. He built the magnificent moſque before deſcribed, adjoining to his palace, and allowed ample ſalaries for the maintenance of the attendants belonging to it. He alſo, in the courſe of his reign, diſtributed conſiderable ſums of money for charitable purpoſes, which eſtabliſhed his character as a religious prince.

His toleration of different perſuaſions.

To

To ſtrangers, and Europeans in particular, he was remarkably affable, and never ſuffered any of them to depart without marks of his bounty and generous ſpirit. He valued money only as far as he could turn it to proper uſes. Avarice and covetouſneſs he abhorred; and the merchants of Shirauz univerſally admit, that in no reign the duties paid to the ſovereign were ſo ſmall as thoſe in the days of Kerim Khan. His partiality for Europeans?

He encouraged and protected trade with his utmoſt favour, wiſely knowing that by ſuch means he would increaſe the wealth of his kingdom. His juſt and vigorous government at home, was reſpected by foreign powers. The His encouragement of trade. Is reſpected by foreign powers.

haughty and imperious court of Conſtantinople ſent ambaſſadors to Kerim Khan, acknowledging his right and deſiring his alliance; this, however, was a political meaſure, in ſending ambaſſadors to him whom they deemed an uſurper, and was owing to the fear which they entertained for their city of Buſſora, as Kerim Khan had ſhewn early an inclination to attack it. He afterwards did ſo with ſucceſs, but it proved the cauſe of much diſquiet to himſelf, and was the origin of many ſubſequent misfortunes to Perſia, the flower of his army having been cut off before that place (A. D. 1778).

Ambaſſadors from the famous Hyder Ali came to the court of Kerim

Kerim Khan with rich preſents, and expreſſed a deſire of an amicable alliance; the princes of other parts of India, and the Mahratta tribes, alſo acknowledged his right and power. With ſuch a prince on the throne, and in full peace, it was impoſſible that the Perſian nation ſhould not riſe into fame; and had Kerim Khan's life been prolonged, it would probably have become formidable, and might have aſſiſted greatly in humbling the power of the Porte (on the ſide of Ruſſia); but his death threw all into confuſion, and it will take many years to revive in Perſia the ſplendour, dignity, and juſt adminiſtration, of the reign of Kerim Khan. This event happened in the year 1779, in the

The Perſians likely to have become formidable, had Kerim lived.

His death.

eightieth year of his age, to the inexpreſſible grief and regret of his ſubjects in general, and of the city of Shirauz in particular, the inhabitants of which never mention him without bleſſings and prayers; and when they talk of his actions, ſhed tears of gratitude to his memory.

My account of the tranſactions and revolutions in Perſia, from the death of Kerim Khan until the preſent time (being a period of nine years), is collected chiefly from the officers of the army, and others who were concerned in them, and are now living at Shirauz.

Two and twenty officers take

When the death of Kerim Khan was announced in the city, much con-

confuſion aroſe; two and twenty of the principal officers of the army, men of high rank and family, took poſſeſſion of the ark, or citadel, with a reſolution to acknowledge Abul Futtah Khan (the eldeſt ſon of the late Vakeel) as their ſovereign, and to defend him againſt all other pretenders; whereupon Zikea Khan, a relation of the late Vakeel by the mother's ſide, who was poſſeſſed of immenſe wealth, enliſted a great part of the army into his pay, by giving them very conſiderable bounties. Zikea Khan was of the tribe of Zund (or the Lackeries), a man remarkably proud, cruel, and unrelenting, as will be ſeen. Having aſſembled a large body of troops, he immediately marched them to

poſſeſſion of the citadel.

Zikea Khan.

Beſieges the citadel.

the citadel, and laid cloſe ſiege to it for the ſpace of three days, at the expiration of which, finding he could not take it by force, he had recourſe to treachery. To each of the principal Khans he ſent a written paper, by which he ſwore upon the Koran, that if they would come out, and ſubmit to him, not a hair of their heads ſhould be touched, and that they ſhould have their effects ſecured to them:— upon this, a conſultation was held by them, and it appearing that they could not ſubſiſt many days longer, they agreed to ſurrender themſelves, firmly relying on the promiſes that had been made them. Zikea Khan, in the mean time, gave private orders for the Khans to be ſeized, and brought ſeparately

Employs treacherous means to entice the officers out;

rately before him, as they came out of the citadel: his orders were ſtrictly obeyed, and theſe deluded men were all maſſacred in his preſence; he was ſeated the whole time, feaſting his eyes on the cruel ſpectacle. The manner of their execution was very ſingular, and characteriſtic of the ſanguinary diſpoſition of the tyrant:—five or ſix Pehlwauns, or wreſtlers, being ſtripped naked to the waiſt, were armed with ſcimitars; each of them ſucceſſively ſingled out a victim, and cut him to pieces; their bodies were thrown into the ſquare before the palace. The following circumſtance happened during this execution, and was told to me by a perſon who aſſured me he was an eye-witneſs of it: one of Zikea

which he effects.

Extraordinary inſtance of ferocity.

kea Khan's ſoldiers (a Turcoman Tartar), after the execution was over, ſtepped forward, and dipping his hands in the blood which flowed on every ſide, conveyed a handful of it to his mouth and drank it off; at the ſame time beſmearing his beard with it, he exclaimed, *Shukur Lillàhee*, or, Praiſe be to God!

Zikea Khan aſſumes the government.

The adherents of theſe unfortunate men were ſpared, and incorporated with Zikea Khan's troops. Such ſevere and unheard-of inſtances of cruelty had the effect of deterring others from any immediate attempt to obtain the government, and for ſome time things were quiet at Shirauz. The effects of the unhappy men who had been maſſacred were all conveyed

veyed to the tyrant's treaſury, and every perſon in the city the leaſt ſuſpected, fell an inſtant victim to the ſuſpicions of Zikea Khan; the young prince Abul Futtah Khan was put into cloſe confinement, but ſuffered neither the loſs of life or ſight.

Ali Murad Khan, another kinſman of the deceaſed Vakeel, was at this time in the city, and in high favour with Zikea Khan: though he ſecretly deteſted that tyrant, he was ſhortly after appointed Hakim, or governor of the city of Iſpahan, and ſent up thither. Ali Murad Khan was no ſooner arrived, than he began to form plans for his own advancement; and the better to cover his deſigns, he declared

Ali Murad Khan appointed Hakim of Iſpahan.

Aſpires to the empire;

and under pretence of aſſiſting

Abul Futtah Khan, declares against Zikea Khan.

clared his intentions were to rescue the young Prince Abul Futtah Khan from the hands of Zikea Khan, and to place him at the head of the government. Accordingly, finding the troops and the inhabitants of Iſpahan favourably inclined towards him, he collected a large army, publicly threw off his obedience to Zikea Khan, and acknowledged the ſovereignty of Abul Futtah Khan, the elder ſon of his deceaſed maſter and kinſman Kerim Khan.

Zikea Khan quits Shirauz.

Zikea Khan, hearing of this revolt, inſtantly aſſembled his army, and quitted Shirauz, taking along with him every perſon whom he ſuſpected might be capable of raiſing any diſturbance during his abſence:

ſence: amongſt theſe was Abul Futtah Khan, and other ſtate priſoners. He left his ſon Akbar Khan (a man of equal cruelty with himſelf), in the appointment of Beglerberg of Fars, and governor of Shiraûz. He firſt marched his army to Yezdekhaſt, a place about ſix days journey to the northward of Shiraûz, on the high road to Iſpahan; here death put an end to his ambition. The particulars of his death were related to me by a perſon who, being at that time in the camp, was an eye-witneſs of it.

Arrives at Yezdekhaſt.

Zikea Khan, immediately on his arrival at Yezdekhaſt, ſent word to the inhabitants of that place, that he expected they would deliver up to him the ſum of three thouſand Tomans,

Tomans, which had been carried from Shirauz at the time of Kerim Khan's death: this money had been previouſly ſent to Ali Murad Khan, the Hakim of Iſpahan. The inhabitants of Yezdekhaſt ſent word back that they had it not, and were ignorant what had become of it.—Not ſatisfied with this anſwer, he ordered eighteen of the principal people of the place to be brought before him: when they appeared, he again demanded to know what they had done with the three thouſand Tomans; the inhabitants ſtill pleaded ignorance, but in vain; the cruel tyrant ordered all of them to be thrown down the precipice which hangs over the fortreſs of Yezdekhaſt: the ſentence was immediately executed, and they were

all cruſhed to atoms. Still unſatiated with blood, and irritated by his diſappointment, this monſter gave orders for a Seiud to be brought before him (this high caſt claim their deſcent from Mahomed), a man univerſally reſpected for his piety and exemplary life. Zikea Khan, on his arrival in the preſence, put the ſame queſtion to him he had done before to the eighteen principal inhabitants, and demanded of him where the three thouſand Tomans were concealed, and charged him with having embezzled a part of them: in vain the Seiud pleaded his innocence and ignorance; Zikea Khan, with a ſavage fury, firſt ordered him to be ripped up, and thrown over the precipice, which was inſtantly obeyed,

obeyed, and then commanded the wife and daughter of the unhappy man to be given up to the brutal luſt of the ſoldiery; but they fortunately were more merciful than the maſter whom they ſerved, and being ſtruck with indignation at this cruel inſult, on a religious man, who from his deſcent was deemed a ſacred character even amongſt the moſt licentious, they were fired with impatience to rid themſelves of ſuch a ſacrilegious monſter. Zikea Khan, after the above horrible ſcene, gave a ſpecial commiſſion to Mahadi Khan, his principal favourite, to aſſemble a body of workmen to raze the fortreſs of Yezdekhaſt, and every houſe in it, even to the ground: this buſineſs was immediately

diately begun; but the meaſure of the tyrant's iniquity was full; he did not live to ſee his inhuman order completed. Seventy of the Gholaums (or a body guard) having entered into a reſolution to deſtroy him, waited the approach of night to put their deſign into execution. Accordingly, about nine o'clock in the evening, they drew near the tyrant's tent in a body, where they perceived him ſitting, with his piſtols and a drawn ſcimitar by his ſide (he never went without theſe arms). The ſight of the tyrant ſo much daunted ſome of them, that out of the ſeventy, only ſeven had courage ſufficient to approach him. Theſe ſeven, without the ſmalleſt heſitation, cut the ropes of his tent with their ſcimitars, which falling

in and entangling him ſo as to prevent him making uſe of his arms, the other men immediately ruſhed in; his body was then cut into a thouſand pieces, and ſcattered over the encampment by the enraged ſoldiery.

He is put to death by his body guard.

Thus periſhed the inhuman Zikea Khan. His death was by far too lenient for his crimes; he was one of the moſt relentleſs and bloody tyrants that ever afflicted the kingdom of Perſia: he had not a ſingle good quality to counterbalance his vices, and it was happy for the country to be delivered from ſuch a monſter of cruelty.

Abul Futtah Khan aſſumes the government.

Upon the death of Zikea Khan, Abul Futtah Khan, who was at the time

time in the camp, was proclaimed King by the unanimous voice of the troops, whom he immediately led back to Shirauz. On his arrival, he was acknowledged as ſovereign by all ranks of people, and took quiet poſſeſſion of the government. Ali Murad Khan, hearing of this revolution, ſent his ſubmiſſions to the young prince, accompanied by a very handſome peiſhcuſh (or preſent), for which, in return, he was continued in the government of Iſpahan, and remained in very high favour.

Mahomed Sadick Khan, only brother of the late Kerim Khan, who had during that prince's life filled the high office of Beglerbeg of Fars, and had been appointed

Mahomed Sadick Khan, brother of Kerim Khan, governor of Buſſora, determines on ſeizing the government.

guardian of his ſon Abul Futtah Khan, was at this period governor of the city of Buſſora, which had been taken by the Perſians, previous to the Vakeel's death. Upon hearing the news of his brother's deceaſe, he became ambitious of reigning alone, and from that inſtant formed ſchemes for the deſtruction of his nephew; but as it was neceſſary for him to be on the ſpot for the advancement of his views, he determined to withdraw the Perſian garriſon from Buſſora, who were all devoted to his intereſt. Accordingly he evacuated that place, and marched immediately for Shirauz.

The news of Sadick Khan's approach threw the inhabitants of Shirauz

Shirauz into the greateſt conſternation: their minds were variouſly agitated on the occaſion: ſome, from his known public character, expected he would honeſtly fulfil the commands of his deceaſed brother; others, who had been witneſſes to the confuſion of former times, on ſimilar occaſions, rightly imagined that he would ſet up for himſelf; and indeed this proved to be the caſe: for having entered Shirauz, a very few days after, he cauſed Abul Futtah Khan to be ſeized, deprived of ſight, and put into cloſe confinement. Thus did an unbounded ambition, and luſt of power, prevail over every tie of honour, conſanguinity, and gratitude. The fate of this young prince was truly melancholy. Endowed

Melancholy fate of Abul FuttahKhan.

by nature with talents neceſſary to form an accompliſhed prince, he was of too mild a diſpoſition for the turbulent times in which he lived: humane, juſt, and generous, he was the delight of all who ſaw him, and died univerſally regretted, after lingering for the ſpace of two years in a miſerable priſon, overwhelmed with grief and vexation. It will be an everlaſting reproach on the inhabitants of Shirauz, who had received from his father benefits ſuperior to thoſe of any city in Perſia, that they had not gratitude ſufficient to make one ſpirited effort in favour of his unhappy ſon. The only excuſe that can be alleged for them, is their terror at the remembrance of the executions of Zikea Khan, which having ſteeled their

their breaſts againſt all emotions of pity and generoſity, by the dread of like puniſhments, they beheld the captivity and death of their prince in ſilent ſorrow.

Sadick Khan aſſumes the government.

After this event, Sadick Khan openly aſſumed the government.

Diſcontent of Ali Murad Khan.

As ſoon as the intelligence reached Ali Murad Khan, who was at Iſpahan, that lord inſtantly rebelled. Deeming himſelf to have an equal right to the government with Sadick Khan, as in fact he had, he could ill brook the thought of being obedient to him, and openly declared himſelf a competitor for the empire. Perſia was by this means again involved in all the horrors of a civil war,

Sets up for himſelf.

Ali Murad Khan after ſome time aſſembled his army, which conſiſted of about twelve thouſand men, and led it direct to Shirauz. He laid ſiege to that capital; however, as he had no artillery with his army, the place being defended by a moſt excellent foſſe and a parapet wall, and having plenty of proviſions, he found the ſiege much more difficult than he expected. Things continued in this ſituation for upwards of eight months, at the expiration of which, Ali Murad Khan found means to corrupt one of the guards of the city gates, called the Bagſhah, which faces to the ſouthward (it is the gate neareſt to the citadel), which being opened to him, he ſent a choſen body of troops into the city, under the command

The city taken.

command of Akbar Khan, the ſon of Zikea Khan, who had been with him ever ſince his father's death, and was high in his favour.

It will naturally be ſuppoſed, that at the taking of a city like Shirauz, which had enjoyed a repoſe of near thirty years of peace, every thing would have gone to ruin indiſcriminately, and that plunder and deſolation would have marked the progreſs of the victorious troops; but this was not the caſe, for Ali Murad Khan, with a conſideration worthy of praiſe, had given the ſtricteſt and moſt poſitive orders to Akbar Khan, that the city ſhould not be plundered; and theſe orders, except in a few unavoidable inſtances, were ſtrictly obeyed.

The

The merchants in general ſaved their effects by a preſent of thirty or forty Tomans each, which, is about five hundred rupees.

Sadick Khan and his family retire to the citadel.

At the time the city was taken, Sadick Khan, together with his miniſter Meerza Mahomed Hoſſeen, and his family, retired into the citadel, which place was immediately inveſted, and ſurrendered on the third day. Sadick Khan, with his three children, were ſeized and put into cloſe confinement; and after being deprived of ſight, were finally made away with by the cruel Akbar Khan. The mode of Sadick Khan's death is uncertain; ſome ſay that he was compelled to eat cut glaſs, others that he beat out his own brains with a mace;

They ſurrender, are deprived of ſight, and afterwards put to death.

mace; and this laſt is moſt likely to have been the caſe, as he was a man of very high ſpirit.

Sadick Khan's fate cannot be much lamented, if we conſider his cruel and unjuſt treatment of his nephew, and his violent uſurpation of the government, though the tumultuous and ungovernable ſituation of the times may extenuate his actions in ſome degree. Sadick Khan was in other reſpects a nobleman of great character; his abilities in war had gained him the confidence and affection of his brother, the late Vakeel; and his conduct during the ſiege of Buſſora was worthy of military praiſe. He did many good offices to the Engliſh, from his earlieſt acquaintance

with them, of which the following is a particular inſtance:—Soon after the capture of Buſſora, in the courſe of a converſation with Mr. Latouche, the Engliſh reſident, he obſerved that there was not a ſingle houſe in the place (excepting the factory) that was fit for his reception, and added, *but ſo great is my eſteem for the Engliſh nation, that I would not reſide in it, if the walls were made of gold*; and he verified this declaration by preventing every attempt to moleſt them. He was liberal and magnificent in his diſpoſition, and in this much reſembled his brother Kerim Khan.

Beſides the three children above mentioned, Sadick Khan had a fourth, named Jaafar Khan, who, at

at the time that Shirauz was beſieged, was governor, on behalf of his father, of the provinces of Beaboon and Shuſter, which lie to the ſouth-weſt of Shirauz. This nobleman had come to the camp of Ali Murad Khan, during the ſiege, and had made his ſubmiſſions, for for which reaſon his life was ſpared when the city was taken.

Ali Murad Khan enters Shirauz.

Aſſumes the government.

The ſixth day after the capture of Shirauz, Ali Murad Khan made his entry, and fixed his reſidence in the citadel. Shortly after, he diſcovered, by the means of ſecret intelligence, that his miniſter and favourite, Akbar Khan, was fomenting a conſpiracy againſt his perſon and government; and as the proofs of thoſe deſigns were clear,

clear, he ſent for him privately, acquainted him of all the circumſtances that had come to his knowledge, reviled him in the ſevereſt terms for his baſeneſs and ingratitude, and without waiting for any reply or juſtification, ordered Jaafar Khan, who was in attendance, to revenge himſelf on the murderer of his father and three brothers, which he accordingly did by plunging a dagger into his breaſt. Akbar Khan expired inſtantly, and his remains were flung into the great ſquare before the palace. Jaafar Khan ſoon after was appointed governor of Khums, a province to the north-weſt of Iſpahan; and at this period there was a flattering proſpect of Perſia being ſettled under the government of one

one man; but it was obſcured by the power and credit which Akau Mahomed Khan had acquired in the provinces of Mazanderan and Ghilan, on the coaſt of the Caſpian ſea.

Akau Mahomed Khan is the ſon of Huſſeen Khan Kejar. On the night following Kerim Khan's death, he found means to make his eſcape from Shirauz, and fled to the northward, where collecting ſome troops, he ſoon made himſelf maſter of Mazanderan and Ghilan, and was proclaimed nearly about the time that Ali Murad Khan had taken Shirauz. It is remarkable, that from his firſt entering into a competition for the government, he has been ſucceſsful in every battle

Akau Mahomed Khan Kejar.

battle which he has fought. He is an eunuch, having been made ſo whilſt an infant, by the command of Nadir Shah, but poſſeſſes great perſonal bravery.

Ali Murad Khan quits Shirauz, in order to meet his opponent.

Ali Murad Khan, hearing of the ſucceſs of Akau Mahomed Khan, determined to go againſt him. His army being aſſembled, he commenced his march for Iſpahan, and aſſumed the title of Ali Murad Shah. Seiud Murad Khan, his kinſman, was left as governor of Shirauz, which he garriſoned very ſtrongly, and was appointed Beglerbeg of the province of Fars. Ali Murad Shah ſtaid a ſhort time at Iſpahan, in order to ſettle the confuſions that had crept into the government during his abſence; and having

having arranged every thing to his ſatisfaction, again ſet forwards to Mazanderan to meet his opponent Akau Mahomed Khan; but he had not advanced above three days march, when intelligence was brought him that a rebellion had broken out in Iſpahan; he was at this time very ill. Being enraged at the interruption of his progreſs, he reſolutely determined to puniſh ſeverely thoſe who had been the cauſe of it; he inſtantly mounted his horſe, and commanded his army to march back to Iſpahan; but on the ſecond day he fell ſuddenly from his horſe, and expired on the ſpot. This circumſtance is much to be regretted, as it was ſuppoſed, from his great abilities and firm manner of acting, he would have

His ſudden death.

and character.

ſettled the diſtracted affairs of the Perſian empire. Ali Murad Shah was a nobleman of great ſpirit and bravery, and had conſiderable abilities in the field: he was ſevere in maintaining the diſcipline of his army, and in his diſpoſition ferocious, though very kind to thoſe who aſſiſted him in gaining his power.

Jaafar Khan aſſerts his pretenſions to the government.

Upon the death of Ali Murad Shah, affairs fell again into confuſion. At this period Jaafar Khan, the eldeſt and only ſurviving ſon of Sadick Khan, was governor of Khums: he deemed this a favourable opportunity to aſſert his pretenſions to the government, and immediately marched with what few troops he had to Iſpahan:

ſoon after his arrival he was joined by the greater part of the malcontents, who were then in arms. In this ſituation he remained ſome time; but Akau Mahomed Khan coming down upon him with his army, he was obliged to riſk his fate in a battle, and, being defeated, fled with the ſmall remains of his troops, taking the road to Shirauz.

When intelligence of Jaafar Khan's diſtreſſed ſituation and approach firſt reached Seiud Morad Khan, that nobleman began to entertain an idea of excluding him, and of aſſuming the government himſelf. The garriſon, however, were averſe to him; and at this critical period, Meerza Ma-

homed Hoſſein arriving, informed him that Jaafar Khan, in the event of his quiet ſubmiſſion, would both allow him to remain unhurt at Shirauz, and to enjoy a ſhare of the adminiſtration. Doubt of ſucceſs on one ſide, under circumſtances of certain oppoſition, and conſideration for his perſonal ſecurity on the other, induced him to drop his ambitious views, and to order the gates to be thrown open to Jaafar Khan, who accordingly took poſſeſſion of the government in peace.

Is defeated by Akau Mahomed Khan.

A ſhort time after, Jaafar Khan finding himſelf ſtrengthened by an increaſe of his army, determined to venture a ſecond engagement with his opponent Akau Mahomed

homed Khan, and for this purpoſe marched with his army towards Iſpahan: the two armies met near Yezdekhaſt, when a battle enſued, and Akau Mahomed Khan's ſuperior fortune again prevailing, Jaafar Khan was defeated, and retired to Shirauz.

Ali Kouli Khan rebels.

At this period Ali Kouli Khan, Hakim (or governor) of the city of Kazeroon, a place ſituated between Abu Shehr and Shirauz, and dependant on the latter, thought proper to throw off his allegiance to Jaafar Khan, to whom he had before ſubmitted, and whoſe power he had acknowledged. This happened in the year 1785.

Jaafar Khan, upon the news of this event, ſent a conſiderable body of troops againſt Ali Kouli Khan, and a battle was fought near the village of Duſturjun, in which Ali Kouli Khan was defeated and obliged to fly. However, ſhortly afterwards, he was perſuaded to go to Shirauz, in order to make his ſubmiſſions, on the ſtrength of the oaths ſworn upon the Koran, and promiſes of Jaafar Khan not to touch a hair of his head: on his arrival, he was ſeized, confined as a cloſe priſoner in the citadel, and all his effects were confiſcated. There is little probability of his enlargement, unleſs a revolution in the government ſhould happen. The brother

Is defeated.

He goes to Shirauz,

where he is put in confinement.

ther of this nobleman, Reza Kouli Khan, hearing of his captivity, fled inſtantly from Kazeroön, taking along with him all his effects, which were very conſiderable. He went to the port of Abu Shehr, and claimed the protection of Sheik Naſir, but afterwards retired to Buſſora, where he now reſides, waiting for ſome future opportunity to reſume his rank and dignity. On the ſeizure of Ali Kouli Khan, Jaafar Khan appointed a kinſman of his own (Ahili Himmut Khan) to the government of Kazeroon, which he ſtill continues to hold.

In the ſpring of 1786, Jaafar Khan had determined on leading his army againſt Abu Shehr, in order

Jaafar Khan marches againſt Sheick Naſir.

order to puniſh Sheick Naſir for having given protection to Reza Kouli Khan, and for refuſing to ſend the annual Peiſhcuſh, or preſent, which the Shirauz government demands from Abu Shehr as an acknowledgment of its dependance on it. Sheick Naſir, who is turned of eighty years of age, reſolved to hold out againſt theſe efforts of Jaafar Khan, and made preparations accordingly. Jaafar Khan proceeded on his march as far as Kazeroon, when his claims were adjuſted by the mediation of the friends of each party; a lack of rupees was paid by Sheick Naſir, and Jaafar Khan returned to Shirauz with his army.—My thanks are due to Mr. Jones, of the Buſſora factory, for this

The affairs made up by mediation.

this part of my narrative. On the 23d of April 1787, Seiud Murad Khan, who was governor of Shirauz at the time of Ali Murad Khan's death, and had ſhewn himſelf averſe to Jaafar Khan's taking poſſeſſion of the government, was ſuddenly ſeized during the feſtivity of the Cheragoons (a ceremony and feſtival made in honour of the ſecond ſon of Jaafar Khan, at the time he underwent the operation of the Sunnut, or circumciſion, preſcribed by the Mahomedan law). This unhappy nobleman, on his capture, was conveyed to the citadel, where he was ſeverely beaten: his effects were taken from him, amounting to an immenſe ſum, moſtly the treaſures of Kerim Khan, which had been

Seizure of Seiud Murad Khan.

been confided to his care at the time of Ali Murad Khan's departure for Iſpahan. The crime pretended to be alleged againſt him was a conſpiracy againſt the government; but the people at Shirauz generally ſuppoſed that his impriſonment was ſolely owing to his having formerly conceived an oppoſition to Jaafar Khan, who ſtill kept it in his mind, and who was jealous of his remaining power, and perhaps tempted at the ſame time by his wealth: whatſoever may have been the cauſe, he ſtill remains in priſon, but whether deprived of ſight or not, is uncertain, as all tranſactions reſpecting ſtate-priſoners in Perſia are dark and ſecret: however, it is the general opinion that the unhappy man

Conjectures on the cauſe.

man has ſuffered that cruel puniſhment, and it is but too natural to ſuppoſe it, from the example and experience of former times. The above revolution took place during my own reſidence at Shirauz, and therefore the account may be deemed perfectly authentic. On the 25th of June 1787, Jaafar Khan quitted Shirauz, and ſhortly after marched his army to the northward, but returned in October without having effected any thing.—Such is the preſent ſtate of Perſia.

The two competitors.

Akau Mahomed Khan ſtill keeps poſſeſſion of the provinces of Mazanderan and Ghilan, as well as the cities of Iſpahan, Hamadan, and Tauris, where he is acknowledged as ſovereign. Jaafar Khan has

has poſſeſſion of the city of Shirauz and the provinces of Beaboon and Shuſter: he alſo receives an annual Peiſhcuſh from the province of Carmania, and another from the city of Yezd; Abu Shehr and Lar alſo ſend him tribute. The ſouthern provinces are in general more fruitful than thoſe to the northward, they not having been ſo frequently the ſcenes of action during the late revolutions.

Jaafar Khan's perſon and character.

Jaafar Khan is a middle-aged man, very corpulent, and has a caſt in his right eye: in the places where he is acknowledged he is well beloved and reſpected. He is very mild in his diſpoſition, and juſt. In Shirauz he keeps up a moſt admirable police, and good government. He is very kind

kind and obliging to ſtrangers in general, and to the Engliſh in particular, as Mr. Jones and myſelf experienced during our reſidence at Shirauz. Of the two competitors who at preſent contend for the government of Perſia, he is the moſt likely, in caſe of ſucceſs againſt his opponent, to reſtore the country to a happy and reputable ſtate; but it will require a long ſpace of time to recover it from the calamities into which the different revolutions have brought it:—a country, if an Oriental metaphor may be allowed, once blooming as the garden of Eden, fair and flouriſhing to the eye;—now, ſad reverſe! deſpoiled and leafleſs by the cruel ravages of war, and deſolating contention.

The

The forces of the two competitors are nearly equal, conſiſting of about twenty thouſand men, chiefly horſe. Jaafar Khan has ſeveral children, the eldeſt of whom, Lutf Ali Khan, is a youth of nineteen years of age, very promiſing in his appearance, and well liked by thoſe under his father's government. He has lately been appointed Beglerbeg* of the province of Fars, and governor of Shirauz. This was the ſituation of the country when I left it; but the enſuing ſpring will moſt probably produce ſome new events, and very likely determine the fate of Perſia in favour of one or other of theſe competitors.

Lutf Ali Khan, eldeſt ſon of Jaafar Khan.

Concluſion.

ABU SHEHR,
December 10, 1787.

* An office in Perſia, reſembling that of viceroy in Europe.

Since this work went to the preſs, I have received letters from Perſia, which mention that Jaafar Khan had lately taken the city of Lar by ſtorm; and the laſt advices report, that Akau Mahomed Khan was in the neighbourhood of Perſepolis, with an army of twenty thouſand men.

November 1, 1788.

THE END.

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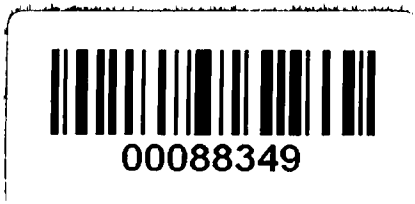
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